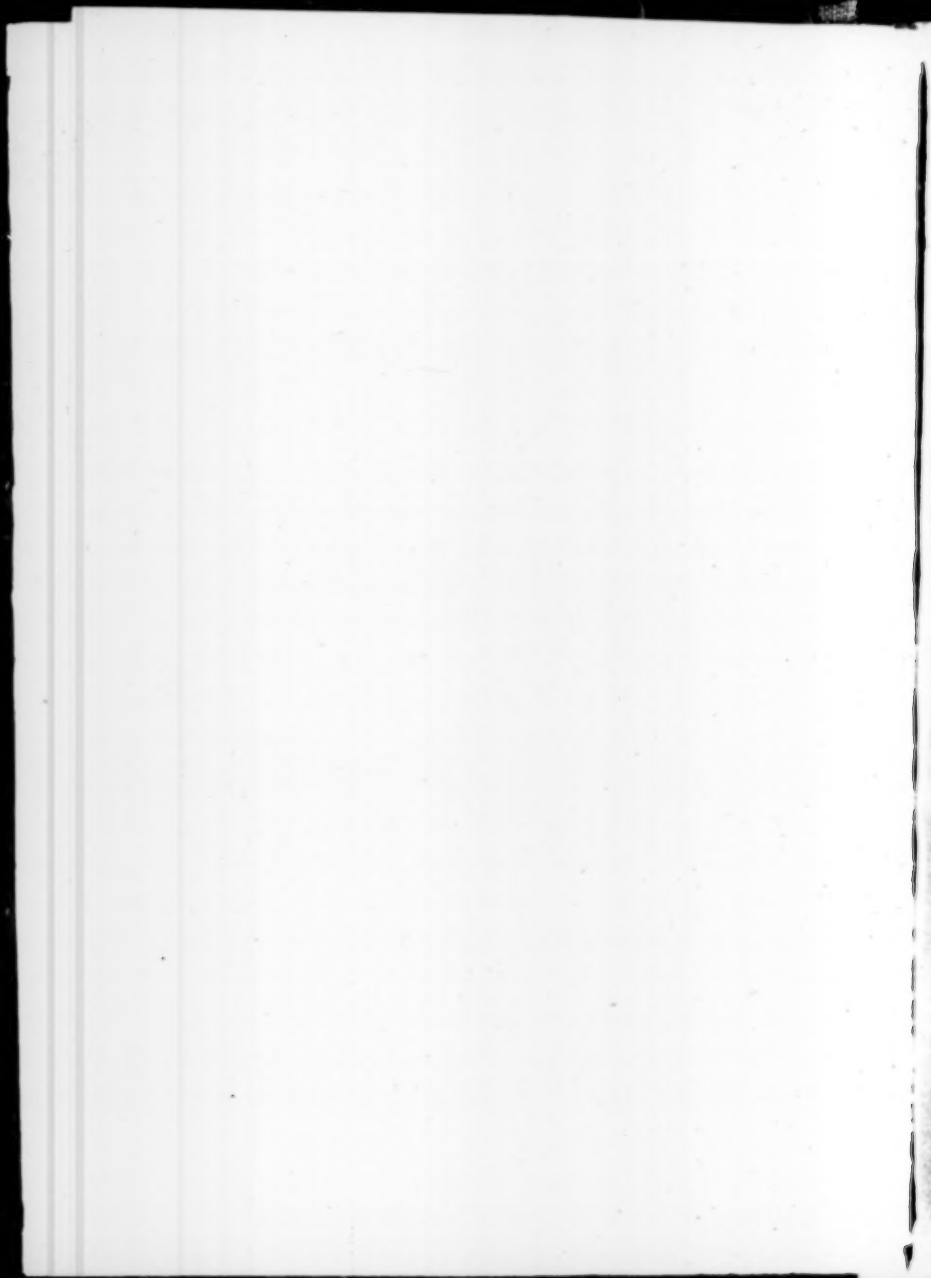


# The Schoolemaster or Teacher of Table Phylosophie.

A most pleasant and merie Companion, well worthy  
to be welcomed (for a daily Cheate) not onely to all  
mens bands, to guide them with moderate and holloome  
over; but also into every mans Companie at all tymes,  
to recreate their wits, with honest mirth and detest-  
ble deuises; to sundry pleasant purposes of pleasure and  
pastime.

¶ Gathered out of diuers, the best approved  
Authors: And deuided into foure parts;  
and pleasant Treatises, it may  
appear by the contentes.

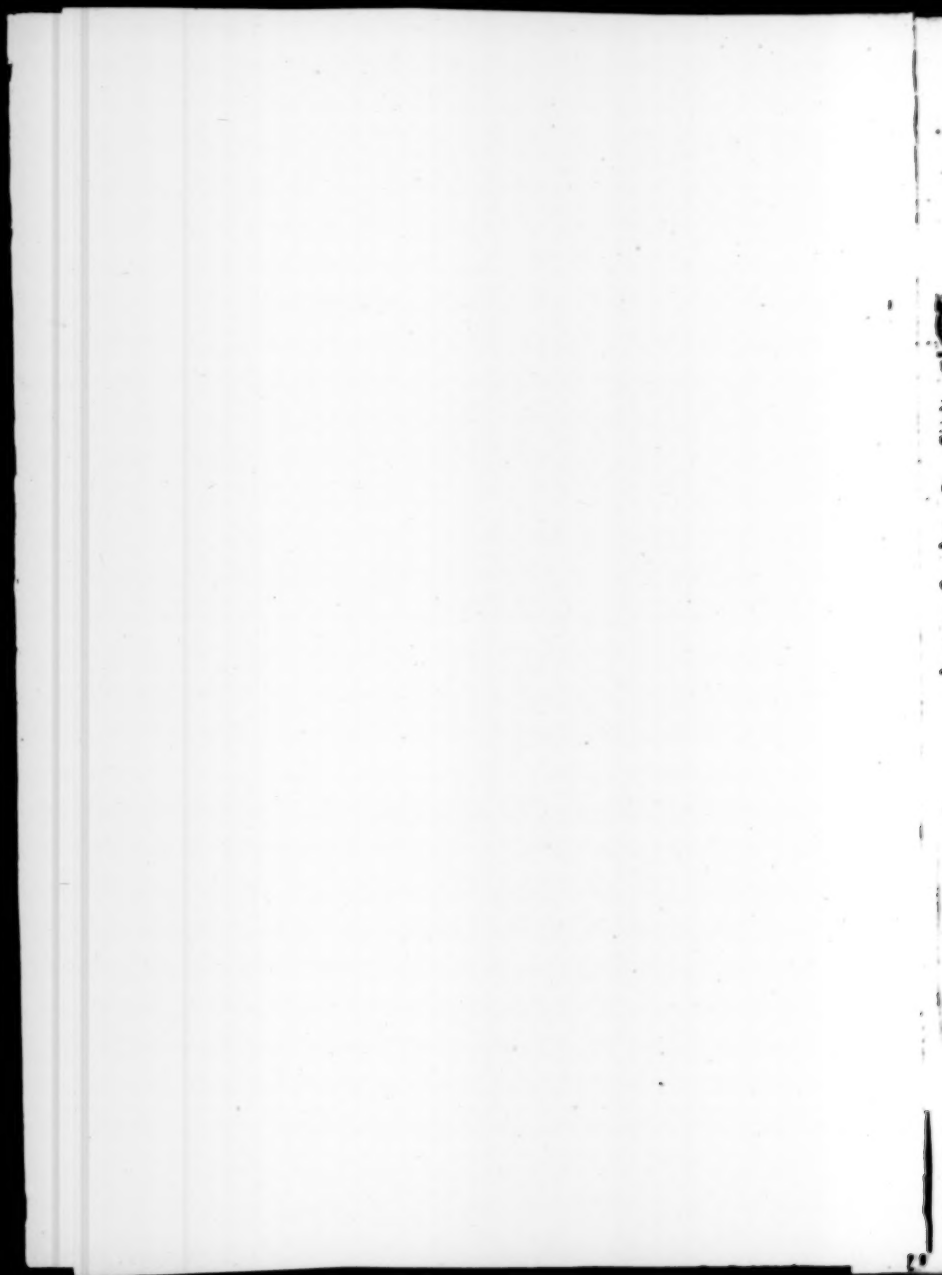
¶ Imprinted at London, by Richard Iohnes:  
dwelling at the Signe of the Rose at the  
Crown neere Holborne Bridge. 1583.





# The Printer To the Reader of this Booke.

**Y**OU worthy Wights, that haughty Halles do holde,  
 Whose tables sundrie Seaters do daily haunt,  
 Giue leave (my Lords) this Teacher may be bolde  
 To preace in place, and shew himselfe aflaut.  
 Amongst your merrie ghaasts of fere and sundry sort,  
 To play his merrie parts, and, plaine and pleasant sport.  
 What though his phrase, and still be rudely framed,  
 His fruits are furthering to your healthes auayle.  
 To deale in dayly dyet, although he may be blamed,  
 To tell his minde, therein he doth not faile,  
 To shew the diuers kindes, of every meat and drinke  
 Bread, broth, flesh, fieshe, or what you els can thinke.  
 Yea more than this, he meaneth for to shew,  
 Among the States your table round about,  
 Demeanours meet from hir unto the low,  
 For eche degree to reach he doth not doubt.  
 The Prince, the Page, the Gentle and the Slave,  
 To serue his proper turne heere may example haue.  
 Diuines perhaps will hearken to his tale,  
 The warlike Knights, the Squier, the Souldier bold,  
 The Marchant che, that makes the merry sale.  
 The Lawyer to that pleading, and he can for Gold.  
 The Lady bought will hear when he doth speak  
 The, Wisdome, Wife, Mayden, lame, blinde & weak.  
 His Problemes fine, wil (doubtles) please you all,  
 And quient demands, so fitly in eche paine.  
 His tests I know will like both great and small  
 And hit your vetne and knick you on the loyn.  
 What so you be, or where you do sojourn.  
 This pleasant pethy Booke will sure serue thy turne.  
 Then bid him welcome Gentiles all and say,  
 Come merie Gheast, come naere and set thee down  
 Vndoe thy packe, shew forth wee do thee pray,  
 Such news as may vs merry make in country and towne,  
 Thus bid I you I leaue, to see what he can shew  
 For doubly I to say your minde, the charm did be



To the right worshipfull M. Alexander

Nowell, Deane of the Cathedrall Church of S. Pauls in  
London, Grace and peace from God, &c.

**R**ight worshipful, hauing by chance  
happened on this Pamflet, comming vnto my  
hands both without name and orderly begin-  
ning: I did not onely peruse it my self (accor-  
ding to my simple skil) but shewed it also vnto some of my  
freends: of whose learning & Iudgement very many haue  
good opinion, and beeing therto sufficiently willing of  
my self, I was by them and others exhorted to publish the  
same in print, for that it seemed to containe nothing els  
but wholesome diet, sauced with honest mirth and pleasant  
pastimes: and interlaced with pithy and effectual exam-  
ples, tending vnto the aduaũcement of vertue and sup-  
pression of vice, a fit meane to delight and recreate the  
weake, & specially the ouer-weryed spirits of Students.  
Now calling vnto my remembrance (which I cannot  
forget) the manifold benefits & curtesies at all times  
by your worship bestowed on me & mine, as wel in callig  
me (moste vnworthy) not a few times vnto your table, as  
otherwise, the least part wherof I am not able of my self  
to recõpence: my good wil not wanting, but mine abilitie  
fayling. I haue now presumed to offer this poore present  
vnto you, comming from an vnfained hart, partely th-

## The Epistle.

of another man, but the testimony of my hart  
Action, hoping that your worship wil accept it in the  
better part, the rather because I haue perceiued you a-  
mong other graue and waightie matters (aswel of Reli-  
gion as otherwise) to solace your self and others at your  
Table, with seemly mirth in opportunities vttered, ac-  
cording to the knowledge and capacitie of those your  
poore neighbours and others with whom your board is al-  
waies furnished, either cōcerning the qualities of meats,  
or their vsages in forrain cōtries, to the great delectation  
of the bearers: To the which purpose, there is much mat-  
ter set down in this present work, as also to other effect,  
wherein if there shalbe any thing founde, not conueni-  
ent for your learned view and seuerer Iudgement: I hart-  
ly craue your wors' p'spardon; protesting, that the same is  
not written for so graue eares, but desirous to please all  
sortes in honest delight: It thought it good not to leaue out  
anything, but to admonish, that who so shall not so well  
like of some trifling tales of this book, in the fourth part,  
he may sufficiētly recreate himself in the ot' er. iii. parts.

Thus much. hauing been ouer bolde to vtter my minde  
vnto your worship. presuming vpon your accustomed hu-  
manitie, there remaineth no more, but that I commend  
you vnto the tuition of the almightie: who alwaies keepe  
you and yours, and send you now a mery new yeer and ma-  
ny, to his good pleasure and glory. Amen.

Your worships to commaunde,

# This first booke of Table Philosophie

sheweth the nature and qualitie of all manner meates,  
drinckes and sauces, that are vsed at meales.



According to the saying of *Macrobius*. It were a very vn-  
seemely thing that *Philosophie* which intreateth curi-  
ously in bookes, of dueties, & behauiour at feastes, should  
be aske to shew her self also at feastes: as who should say, shee  
would not auouch that in deedes, which shee professeth in words:  
Or that shee could keepe no meane or measure, who only prescrib-  
beth the meane and measure her self vnto al humane affaires. Nei-  
ther do I now welcome her to my table to thintent shee should  
moderate herself, whose order of instruction is to teach all other,  
how to moderate and gouerne themselves. And shortly after in  
the same place he sayth, VVherfore, such a kinde of Philosophie,  
there is no goodman, no place, nor companie, that wyl exclude it,  
which so behaueth it self in euerie respect, that it seemeth to be  
necessarie in euerie place, as though it were vnlawfull it should be  
absent. Then forasmuch as *moderate Philosophie* ought to be  
present at the table and feastes of the wise, and learned: euerie  
goodman must vse the same, both for to profite & delight others.  
For as the same *Macrobius* writeth, our talke ought to be merie  
at the table, more poudred with pleasure thē sauced with seueritie.  
And our communication at the boorde, as it ought to be faier with  
honestie: so must it be pleasant with delight. VVherfore, it is ge-  
nerally expedient, that all table talke be either concerning the na-  
ture & qualitie of the meates and drinckes wherof we feede, or of  
table questions wherwith we may be made merie and sturred vp  
to mirth at the boorde, or els touching them their condition, and  
manners with whom we meete at the table, or lastly of such meri-  
ments and honest deuises wherwith we may be refreshed and de-  
lighted at our meate. And for this cause I haue determined to in-  
titule this worke, *The Schoolemaster or teacher of Table Philosophie*,  
and haue diuided the same into foure seuerall partes. The Argu-  
ments wherof, I haue thought good to set downe together before  
the whole worke, and afterwarde euerie Argument seuerally be-  
fore eche booke whereto it belongeth.

☞ The Argument of the first booke,  
which is of naturall Philosophie.

*The first booke treateth of the nature and qualitie of all manner of meates, drinkes, and sauces, that are vsed at meales.*

The Argument of the second booke,  
which is morall Philosophie.

*The second booke speaketh of the manners, bebauiour, and vsage of all such, with whom we may happen to be conuersaunt withall, as well at the table, as all other times among companie.*

The Argument of the thirde booke,  
and is of naturall Philosophie.

*The third booke conteyneth certayne delectable and pleasaunt questions and pretie Problemes to be propounded for myrth among companie at all times, but most conueniently at the table.*

The Argument of the fourth booke,  
and is of morall discourses.

*The fourth booke, compriseth honest Iestes, delectable deuises and pleasaunt purposes to be vsed among companie, for delight and recreation at all times, but especially at meale times at the table.*

The Scoole-

¶ The Teacher of Table  
*Phylosophy, aswell Na-*  
turall as Morall.

¶ Of conuenient time to eate meate, and how often a Man  
may eate according to his Complection. Chap. i.



*Now first of all, let vs see con-*  
cerninge the time and houre to eate,  
which were the most conueniēt: wherof  
*Rhasis* maketh mencion, saying, that it is  
best time to eate, when the weight of the  
meate which we eate last befoze is sunck  
downwarde, and the bottome of the sto-

*Rhasis.*

macke is become light, and there remaine no swelling no:  
fulnes, and a man haue moderately exercised himself befoze, &  
hæ haue a good appetite: then is it y best time to seade. *Apoc-*  
*ouer*, as the same authour saieth, a man must take hæde that  
hæ defer not to seade when his appetite serueth him, vnlesse  
it bæ some counterfeit appetite, such as chaunceth sumtimes  
to Drunkards, and those that loath their meate. But so sone  
as one that is not drunke, beginneth to haue an appetite, and  
the nourishment which hæ receiued befoze were not much  
no: grosse: then ought he to eate presently without all delay.  
But if hæ deferre eating so longe untill his appetite bæ past  
which hæ had befoze: then were it best for him to eate some  
of the Syrupe of Violets, or the Syrupe called *Acetosus*, or  
drinke warme water, and so to abstaine from eating until he  
haue vomited, or gone to stöle, or that his appetite begin to  
come againe. Likewise, the same autho: in y same place sai-  
eth farther. This is very diligently to be obserued, that euery  
man ease such meates as he hath binne accustomed vnto, and  
vse to seade as oft as hee hath binne woont, vnlesse this cu-  
stome of his hath bin æuell, and therfoze ought to bee eschued

# The first Booke

betwixt not suddenly, but by meanes, and by litle and litle. And a man must so dispose his feeding times, that hee eate twice betwixt one day and a night, or at the most twice in one day, or, which is more temperate thise in two daies. As for those which haue leane and drie bodyes, it is hurtfull vnto them to eate but once in a day. And it is euell for such as haue grosse and fat bodies to eate twice in aday. Also those that do exercise themselves, and labour much, haue neede of meate of more grosse substance then those which vse contrary order, who require contrary meates.

Auerrois.  
in Cant.  
Auicen,

The Commentarie writer *Auerrois*, vpon the *Canticles* of *Auicen*, saith thus: It is a more temperate and orderly custome for a man to feede twice in two daies. For some doe thinke that the perfection of the third digestion is accomplished in eightene houres, in proportion whereof when we eate three refectiōs the digestion thereof is finished in all partes of the body in that time, or much there aboute. And whereas I woulde haue eightene houres betwixt two meales: it is thereby euident that the most conuenient time to eate, is when a man feleth himselfe lightned, and hath fully digested the meat which hee eate before.

Of Appetite, and custome to eate. Chap. 2.

Auicen.  
in Cant.

Auerrois,

Concerning Appetite and custome to eate, *Auicen* writeth in the second part of his *Canticles*. Wherefore let a man feede according to the vse and custome of his owne nature, not omitting to eate those meats that are delectable. Upon which place *Auerrois* writeth thus, in his Commentarie: Custome is likened vnto Nature, which is to say, Custome must needs be obserued although it were euell, and not to be commended. And whereas hee saith: Appetite is not to be omitted, which is a precept of this Art: it is to be understood in all meates whether they be desired for that they be of their owne Nature commendable, or otherwise. And therefore it is said, that of two sortes of meates that which is lesse  
god



## of Meates, Drinks, and Sauces.

good and pleaseth more the Appetite: is better for vs, then that which is better and lesse pleaseth our fantasie. *Rhasis* also upon the fourth of *Almansor* saith: it chaunceth manie times, that some meates that are euell, are sounde to agree with some natures which cannot abstaine from them as other some can. And perhaps some meates that are good, are perceiued not to agree with some mens stomackes, from which it were good for them to abstaine wholly. And if there be some meats agreeing with some Natures which are desirous of them, although they bee not good nor hollesome: yet are they to be receiued vnto the Appetite, vnlesse they bee exceeding euell and a man must beware that hee vse not alwaies naughty nutriment.

*Rhah.  
Alm. 4*

### Of the order of Meales, and eating Meate.

Chap. 3.

**T**HE cause why our Digestion is many times corrupt is this: because at one meale we feede on sundrie sortes of Meates, eatinge the grosse before the fine, and fillinge our selues with sundry kinde of eates made with boathes thickened with grated bread, and so to long protracting the tyme from the beginning of the Meale to the ende. But for the better ordering of our diet, we must note: that it is best in Winter to vse meates actually hot, and in Summer actually colde. Notwithstanding we must beware of Meates ouer hot as they come out of the pot, or from the fire, and take heede of them that are verie colde, as such as are cooled vpon the Snowe. *Auicenna* in his *Carticles* saith thus: that moyst and slipperie meates are to be eaten before such as binde, and that which is swete must be mingled with that which is sower, and the dry corrected with the moyst, and the colde with the hot. And whereas we say that the moiste and liquid must be taken before the binding: that is a precept in the regiment and order of meate, for that it is required to the preseruacion

*Auicenna.*

## The first Booke

of health, that the meate be measured in qualytie, quantytie, time, & order. Adding also vnto these conditions, y<sup>e</sup> the Meate be good, and well dyessed. Which rule is gathered of the contrarie, to wit, that one contrarie be brought to a iust temperature by his contrarie, as are the qualeties swart by fower, dyie by moist, cold by warthe, and such like, aboue recited.

Of a conuenient place to feede in,  
Chap. 4.

*auicen.* According to the aduertisement of *Auicen* in his *canticles*, we ought to haue a speciall regard to the place wherein we feede, that it be quiet and colde, and thzough blowne with the winde, and that it be so at the time and houre when wee intend to feede therein. And therfore in this poynt it behooueth a man to be dyligent. *Auerrois* the Commentarie writer saith, that we must looke to this most especially in Summer, because then externall heat weakeneth naturall heat, lyke as the shining of the Sunne putteth out the fire if it come to it, and yet when the fire is once come into the shadowe it reueth againe. And *Rhasis* in the place aboue recited, willethe vs to eate our meate at coole times, and if case we cannot get a colde place, yet to watch a colde time to feede in, and so after that we be refreshed we may sleepe, and take our rest.

Of Meates and Drinkes, wheron wee feede at  
the Table. Chap. 5.

*hasis.* Hereafter we haue to intreate of such meats and drinkes as are for the most part vsed at the Table. And first of Bread, *Rhasis* writeth vpon the third Booke of *Almansor*, sayinge: Breade that is made of Wheat is in many respectes most conuenient for men, especially if it be wel seasoned, wel leauened, well baked, fine ground, & purely clenfed, although *auicen.* it be then somewhat hard of concoction. And *Auicen* sheweth the cause why it is so: saying that the better it is boulded the easier it is of digestion, and so much the harder how much the

## of Meates, Drinkes, and Sauces.

the more it is ful of Bran. And the cause is : for that the bran hindreth the passage, and the slipperinesse of the voydinge of it. And that is the best bread whiche is baked in an Ouen, temperatly seasoned and leauened, and made light, that when it is cut it be hollow like a sponge. *Proceouer Rhasis* in the place before alleadged, affirmeth þ vnleauened bread is hard to digest, and descendeth slowly out of the stomack, causinge griping in the bellie, obstruction in the liuer, and procureth grief in the kidneis. He saith also that Barlie bread is colder than Wheaten, of small nutriment ingendring windynesse, the collick, and other colde diseases, & maketh a man costiffe. The bread of other kinds of graine is of qualitie accordyng to the nature of the graine of which it is made. *Auicen* saith, let no Man eate Bread while it is hot, but when it is one night olde.

### Of Wine, and the qualities thereof. Chap. 6.

**W**Yne, as *Isaac* sayeth in the thirde booke of dietes, causeth good nutriment, bringeth health to the body, and preserveth the same. And there is no drink nor meate to be founde so comfortable vnto naturall heate, by reason of a certen familiarity with it, for naturally it strengthneth digestion. The heate therof is lyke vnto naturall heate, and therfore it is some converted into naturall and most pure blood. It clarifyeth thicke blood, serching the passages of the whole body, but specially of the veines, and clenseth them, it openeth the Liuer, it taketh away darke smokinesse whiche ingendereth heavinesse, repelling the same from the hart, it comforteth all parts of the body, it causeth the minde to forget sorrow and griefe, it bringeth mirth, it maketh hardie, it sharpneth the wit. Therefore it is convenient for all ages, all seasons, all countreies, being receaved accordyng to þ custome of him that drinketh the Wine, as so much his nature is able to beare. Thus is it manifest, that Wine is good for all men if they

take

take

## The first Booke

*Rhasis.* take it moderately. And therefore in old times, Wine was likened vnto the great triacle, and to the nature therof. for it heateth colde bodies, and cooleth hot, it moistneth the drie, and drieth the moist. And many times it quencheth the thirst moze then water. *Rhasis* in the fore alleaged place of his third booke, saith thus: Wine generally heateth the stomach, and liuer, making passage for the nutriment, it also increaseth blood, and fleash, and augmenteth naturall beate, helping nature to accomplish her peculiar functions. By Wine digestion becommeth stronger, superfluities are expulsed, and the passage made easie for their riddance. By wine health is permanent, and strength abideth, & oldage kept away. Wine also maketh the soule merie, but if it be immoderately taken it hurteth the Liuer, braine, and sinewes, it breedeth the Trembling, the Palsie, and Apoplexie, and bringeth suddain death.

Of Meade, and the properties therof. Chap. 7.

*Rhasis.* The drinke which is made of Honie commonly called Meade, by the autozytie of *Rhasis* is verie hot, ingendring redde Choler. It agreeth not with hot complexions, but it is verie conuenient for colde temperatures. *Auerrois* also vpon the *Canticles* of *Auicen*, saith, that Mead is better then wine, for such as haue naturall feeble sinewes.

Of strong or double Ale. Chap. 8.

*Rhasis.* Double Ale saith *Rhasis*, in the place aboue recited, & chiefly which is made of Barly, hurteth the sinewes, maketh the head to ake, filleth the bodie with winde, but it prouoketh brine, and repelleth the heate which cummeth of drunke nesse. But that Ale which is made of wheate, hauinge in it Mintes and Smalledge, well burned: is supposed to be better for all men, but especially it is forbidden them that are hot in the Sun and conuersant abroade, and of hot disposition, and in an hot time of the yeere.

Of fleash in generall. Chap. 9.

## of Meates, Drinkes, and Sauces.

**I**t is confirmed by the auctorizy of *Rhasis* in the place before *Rhasis*  
alleaged, that of all nutriments Fleash nourisheth most so-  
nest, fatteth, and strengthneth. And those that vse it much:  
haue full bodies, and haue neede to bee let blood often, and spe-  
cially if they drinke wine with it. Generally, all fleash bea-  
teeth, and is counted vnneste for those that haue an Ague, and  
are troubled with replecion. Fleash that is red without fat:  
nourisheth moze then that which hath fat, for it ingendzeth  
lesse superfluitie, and strengthneth the stomack moze. Courie  
fleash which is of grosse substance is fit for such as labour,  
and fine fleash for those that vse small exercise.

Of the fleash of wilde beastes. Chap. 10.

**E**uerie beast generally, according to the diuision of *Isaac* in *Isaac*  
his third booke of Dietes, is either wilde, or tame. The  
Fleash of wilde beastes is drie, and hard of digestion, and yel-  
deth discommendable iuce by reason of their ouermuch mo-  
tion and exercise which they vse, and the heat and drie the of y  
aire wherin they abide, hapning throughe the vehement heat  
of the Sun, and lacke of couert from the parching Sun bea-  
mes. So that wilde fleash is of no good nutriment, neither  
in qualitie nor quantitie, sauinge onely the fleash of wilde  
Coates. For their naturall coldnesse is much repressed by  
the ouermuch heate and drie the, wherto they do accustome  
themselves. Wherefore, seinge also that the fast and vnlaue-  
rie smell of their fleash is corrected by their exercise: it is  
some helpe vnto digestion, that their fleash may be very wel  
and easely concocted. Al other tame beastes in comparison to y  
wilde: are better to be liked of, & do moze nourish, by reason  
of their quietnes, & the temperate aire, yet are they sumdeale  
grosse & hard of digestion. And among these in my iudgment,  
the Male beast is hotter & in different moist about y female,  
and is therefore moze commended and y soner digested. The  
fleash of the female, is moze colde with immoderate moy-  
sture, and therefore slower of digestion. And y fleash of those  
beastes that are gelded is of a middle nature betwene both.

Of

# The first Booke

## Of Kидdes fleash. Chap. 11.

**A** Caine, in the place of *Rhasis* by me erewhile alleaged, it is written of Kидdes fleash, that it is temperate, hauinge no cruel quality mirt with it, which albeit it ingender temperat blood: yet is it not conuenient for labourers. As for such as take no great paine, but liue a gentlemans lyfe: they cannot chuse a better kinde of meate then this. For it is not altogether so easie of concoction that it destroiethe the digestion, neither yet yeldeth it so grosse or such plenty of nutriment that the body be thereby filled with repletion, and corrupte blood ingendred. But the blood that is made thereof, is betwene both, as neither thick nor thin: hot nor colde. In the same place also *Isaac* saith, that the sucking Kидdes are the best, of al other most excellent both for fast, nourishment, and digestion, ingendring good blood, for the milke which they suck of their Dames giueth vnto them naturall moisture.

## Of Lambe. Chap. 12.

**I**saac. **L**ambes fleash also, as saith the same mine author *Isaac* in the place often before alleaged, is good while they suck, by reason of the stoare of moisture & limines: yet the superfluitie of fleame which it ingendereth whereby it cippeth forth of the stomach before it be fully concocted: maketh it somewhat sauerie. Holwebeit *Auerrois* in the fift of his Collections setteth downe, how that most conuenient it is that Lambes fleash be placed in goodnesse next vnto Kидdes fleash, whiche although it haue much superfluitie: yet is it of a moderate, and commendable temperature.

## Of Rammes fleash. Chap. 13.

**Rhasis.** **T**ouching the Fleash of Rammes, *Rhasis* in the place before alleaged is of opinion, that it is groser then Kидdes fleash, and increaseth more the strength of Man, yelding much more superfluitie then Kидdes fleash both. Young Rammes  
of

## of Meates, Drinkes, and Sauces.

of one yere olde are better then Lambs or Cwes, for if their fleashe bee well digested it ingendureth plentie of blood, and that good, specially if it bee Weathers fleashe, for the heate and moisture of it is temperate which causeth the fleashe to haue a very good tast. But Galen the prince of Philosophies, as Auerrois Galen reporteth of him in the fift of his collections, misliketh the fleashe of weathers, and commendeth Aleale exceedingly.

Of Veale. Chap. 14.

NExt insueth to intreate of Aleale, which according to the iudgment of Auerrois is good and holtsome, as not hauing that limineesse and coldnesse which is in Beefe, and is more swete both to the mouth and nose, then any other fleashe. And in this respect it is better then kid. But againe, kid is better then Aleale because it ingendureth better humours. And mine author Isaac in the place often aboue rehearsed, saith: Beefe ingendureth grosse blood, troubled, and Melancholike, yeldeth much nutriment hard of digestion, and painfully ouercome by the stomack, and difficultly dissolued into the parts of the bodie, and it bindeth the belly. And if a man that is of a Melancholik complexion, vse to eate beefe: hee shalbe greued with the Spleene, fall into a quartaine feuer, and come into a Drop sicke. Also hee shall ware itchie, haue the Ho:sewe, Leprosie, Canker, ringewormes, according to the complexion of him which agreeth fit with this meate.

Of Swines fleashe. Chap. 15.

A fter the iudgment of Auicenna, Swines fleashe is more naturall vnto men then the fleashe of any other liuing thing on the ground, which experience it self declareth according to Auerrois, in the fift of his Collections. And Isaac also in the work aboue named, writeth that Swines fleashe is colder and moister then the fleashe of any other beast, especially if it bee of a tame Swine. For wilde Swines fleashe in comparison of tame Swines fleashe, is hot and drie, and nourisheth lesse. Yet is it best to feede on tame Swines fleashe but seldome, and only vpon the extreame partes therof, as are the sixte, chappes, and



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and Swinesfleash in daëde nourisheth much ingendzeth god  
irte, and loseth the bellie by reason of the stoare of moisture  
and flimincse which is in it: howbeit, it prouoketh not vrine,  
and agreeth very well with them that vse a slender diet. But  
the yong sucking pigge is best of all, and nourisheth most, and  
maketh passing good blood.

Of Deeres fleash, Hares fleash, and Beares  
fleash. Chap. 16.

**A**ND still to folow the iudgement of my first auctour in the  
place aboue recited, Deares flesh is *clanchelik* & hard of  
digestion, but the yonge sucking *flawnes* are the best in that  
kinde, and the mible aged are next in goodnes vnto these, and  
the ould ones wo:st of all. The gelded buck, and the barrein  
Doe, are best of the two last so:tes, so: that they bæ of a tem-  
perate heat, & dzieth. *Howbeit Auicen* saith, that they make  
grosse substance which descendeth down to fast, and bycadeth  
the quartaine ague. And the top of the Deares taile is poyson.  
The Hare, as saith *Rhasis*, most certainly ingendzeth *melan-*  
*chelik* blood, aboue all other fleash. But *Isaac* saith, that al-  
though it ingender dzieth, and grosse blood: yet is it bettr then  
the fleash of the yong kid or Goate. And Beares fleash, as hæ  
writeth, is very clammie, repugnant to digestion, and yelde  
euell nutriment, and is moze to be vled so: *Medicine*, then  
so: *Meate*.

Of the partes of Beastes. Chap. 17.

**T**HE Head, saith *Rhasis*, of euery thing is of grosse substance,  
nourishing much, & heateth, & ought not to be eaten but at  
cold seasons: ffor thereby many times is the Collick inge-  
ndzeth, it much comfozeth blood, & increaseth the seede of Man.  
The Braine being colde, ouerturneth the stomack, and hur-  
teth it, and therfoze whoso eateth Braines: let him eate the  
besoze al other meate. Mozeouer it is good so: hot *Complexi-*  
*ons*, and euell so: such as are troubled with colde diseases.  
Marrow cummeth very nigh vnto temperature, but it is  
sumwhat of the hottest, i: increaseth naturall seede, and mol-  
lifieth

*Auicen.*

*Rhasis.*



## of Meates, Drinks, and Sauces.

liffeth the stomach. The Udder of a beast is cold & grosse, and although it nourish much yet is it hard of digestion, and is good for them that haue a hot stomach, and Liuer. The Liuer is hot and moist, heauie, and hard of digestion. *Isaac* saith that it ingendzeth good blood, but specially of young beastes that suck. But the Liuer of a Hen or Capon is better then of sucklinges. The Hart, as *hæ* saith, is of an hard substance, and is slowly digested, but being well digested: it nourisheth much. The lights also, saith *hæ*, is easely concocted, and sone departeth forth of the stomach, by reason of the lightnes, and rarenes of the substance therof. The Kidneys are naughty in two respectes, the one is for the hardnes, & grossenes of their substance: the other is, for that they be nourished by the fatnes of the brine, wherby they ingender grosse and very euell blood. *Rhasis* in the place aboue cited saith, that read fleash without fat, ingendzeth dry blood, making but small excrements, and nourisheth more then fat. Fat ingendzeth very moiste blood, causeth much superfluity, and nourisheth but little. Fleash interlarded betwene fat and leane, ingendzeth temperate blood. The sette augment sinie iuce. The foremost part of the rumpe is lighter and hotter, and the hindermost heauier and colder.

### Of Fleash in Pasties and Pies. Chap. 18.

Fleash, sayth *Rhasis*, which is baked in Pasties and Pies is euell, and nourisheth little, but is good for them that haue the sower belchyng. And generally all sortes of Pasties and Pies yelde but little nourishment in comparison of meates made with brothes. Yet many times they do good to them that are full of humours, & pleasure them that would dry vp, and make their boodies proper. Fleash roasted on the spit, is grosse, and nourisheth much, if it meet with a stronge and a hot stomach to digest it, it bindeth the belly, whiche is manifestly proued, if a man eate the leane only without fat.

Fleash boyled with Egges and Pepper is hot, and is a good meate for winter, for it strengthneth the body, and nour-

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meth aboue al other meats, it increaseth also sêde, and blond. It maketh a man well coulered, strong, and well set. But in Summer it bzingeth lothsomnesse, heateth, and bredeth the stone.

## Of Foules in generall. Chap. 19.

saac.

**A**L Foules generally, as *Isaac* reporteth, are lighter and finer then the beasts that go on the earth, but they nourish lesse. And the wilde foules are better then the tame foules, their flesh is more tender, & easer of digestion. The cause wherof is the lightnes and rarenes of their flesh, proceeding of their often flying, and the drinesse of the ayre. But the tame foules nourish more, and make commendable blood, and are more temperate by reason of the good temperature of their moysture and exercise. But aboue all foules these are the finest the Stare, younge Pertredges, and house chickens, and next vnto them the elder Pertredge, the Pheasant, the house Hen, and the Capon. Chickens are lighter of digestion then other foules, and ingender good blood. They comfort the appetite, and vnto all natures and complexions they are most agreeable, especiall the Cockrel chickens nether to fat nor to leane. And *Auerrois* in the fift of his Collections writeth thus: amonge foules the Hen is principall insomutch that the broth thereof is good Medicine for those that haue the Leprosie, and some say, that a Hens Braine augmenteth the substance of a mans braine, and sharpneth the wyt.

Auerrois.

## Of the Hen. Chap. 20.

saac.

**T**HE House Hen, saith *Isaac*, is not althing so moist as is the Chick, & for that cause if it be compared to the temperament of the chickens, it is hard of digestion, but if it be wel digested it nourisheth much, and specially if it bee stewed or boyled in fine broth, by which orderinge it taketh a certaine moistur of the water, and comforteth the stomach, and yieldeth much nutriment. *Pozcouer*, mine aughour *Rhasis* in the place

halis.

## of Meates, Drinkes, and Sauces.

place often before alleaged, saith thus: The flesh of y<sup>e</sup> Stare is fownde by experience to be best of all other fowles, and most fit for those that meane to liue with a fine, and subtil diet. Next to this is the flesh of the Quayle, which ingendzeth but litle superfluitie, and is supposed not to be very hot. Then after this cometh the flesh of Chickens, and next of Pertredges which is more grosse, bindinge the belly, and nourishinge much.

Of yong Pigeons. Chap. 21.

**Y**ong Pigeons are very hot, ingendzinge inflamed blood, and some bringeing an ague. And *Isaac* mine auctour saith, that yong Pigeons are hot, and full of moisture, wherfore they make grosse nutriment, a witnesse wherof is their heavines and snaptnes to flye, but when they begin to flye they ware lighter and more acceptable to digestion, they be mete for flegmatick persons, but naught for the collicke. And also as the same writer saith: Duckes are the worst of all fowles, for their flesh, saith *Rhasis*, ingendzeth much superfluitie, and destroyeth appetite, and is very warme, but it nourisheth more then Hennes flesh doth. To conclude, the flesh of all water fowles in generall breedeth much superfluitie, and if it haue therewith an euell saour: th<sup>e</sup> is it iudged much the worse.

*Isaac.*

*Rhasis*

Of partes of fowles, as they bee eaten.

Chap. 22.

**T**he Giserd of all fowles, saith *Isaac*, is full of sinewes and hard of digestion, but being digested it make much nutriment. But of all Giserdes the Gooses is best, because of the plentie of moisture in it, and next vnto that is the Hennes or Capons Giserd. Likewise their Liuers is best commended, and most nourishing. The Winges of all fowles are better then any other part of the body, because of their often moouing and exercise, for moouing consumeth the superfluitie of moisture. The Gooses and Hennes neckes are best of all other fowles neckes, and all partes of carued fowles are better then

*Isaac.*

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then of the stoned, which maketh the Capon to be most excellent, and to yelde best nutriment, and to ingender perfect blood. The Baines of soules are lesse moist and slimy, but drier, then of foure footed beasts, and therfore moze to be lyked, chiefly of young Stares, Partredges, Pennes, & Cockes before they crolwe, or come to be carued.

Of Egges, and their properties. Chap. 23.

**F**oasmuch as Egges, saith *Isaac*, do yeld much nutriment for that their whole substance is conuerted into good iuce, by reason of the affinity which they haue to mans nature, and specially the yolke: therfore in respecte of their temperament they be most like vnto mans body. In this qualitey, saith *Rhasis*, aboue the rest are Hen egges, and Pertredges egges, both which augment feede in man woonderfully, and prouoke him to Lechery: next vnto which are Ducke egges, in goodnesse not much inferiour, but makinge excellent iuce. Geese egges are lothsome, & haue an euell smell. Hen egges, and Pertredge egges are most temperate, and conuenient. The yolke being temperate in heat, causeth good nutriment. The white is cold and slimy, and hardly concocted. But concerning the yolke, *Auerrois* vpon the *Canticles* of *Auicen* sheweth, how some bee of opinion, that it ingendureth as much blood in weight, as it selfe is of. And *Rhasis* sayth, that egges that are sodden or roasted hard, are moze hard to digest, and descend, flowlier out of the stomack. But soft egges are moze quick to descend, being good for those that are troubled with a bloody fluxe, whose strength thereby is much decayed. As for rare egges which are nether hard nor soft, are as it were in the middes between both the other. Moreover, egges are good against roughnes in the throat, and by them is ingendured temperate blood, and much strength. What shal I say moze: they are as good as flesh, and many times stand in steede thereof. wherfore those persons y be very fat ought not to vse them.

Of Milke. Chap. 24.

**O**f Milke also it is *Isaacs* opinion, that it is very like vnto blood. For in deed it is none other the the milk the second time

con-

## of Meates, Drinkes, and Sauces.

corrected in the breasts or voder, wherof it receiueth whitnes,  
 tast, and ability. *Rhasis* likewise saith, that new milk commeth *Rhasis*  
 nere to the temperment, although it decline a litle vnto cold-  
 nes and moisure, wherby it fatteth and moistneth the body.  
 It is medicinable vnto those that haue the feuer *Hessica*, and  
 the drie cough, and the burning of the vaine. It ministreth  
 excellent good nourishment vnto drie bodics, & bringeth them  
 to temperature: it also increaseth blood, and seede. But in that  
 it is soone altered, it is noisome for those that be haunted  
 with sharp feuers, or ar troubled with headache by accidēt of  
 sicknes, and to them that are subiect to the collick, or vnto a-  
 ny other disease conninge of cold. Cow milke of all beastes  
 milke is counted the grossest, and is good for thē that woulde  
 faine be fat of body. And Alles milke is the subtilest of anye  
 beastes milke, & is good for all that are diseased in y Lungues.  
 Goates milke kepeth a mediocrity betweene both, but Fewe  
 milke causeth moze superfluities then any of them all. *Isaac* *Isaac*  
 writeth of milke in this māner: Milke of beastes that be souē  
 & not sicke, if it be not eaten often, nor much, but moderatly:  
 ingendeth cōmendable blood, moisteneth the belly, healpeth  
 the breast, Lungues, & bladder, especially if the watrishnes  
 therof, be sumway corrected: as alfred with bread, flour, oat-  
 meale, rice, or such like and then eaten. *Rhasis* writeth, y But-  
 ter milke is good against y Laske proceeding of red choler, and  
 helpeth thē y are leane, and haue weak bodics, & the rather, if  
 there be a piece of hot iron or scale often quēched in it. whey  
 extinguishteth red choler, it cureth y scab, wheelks, blisters, the  
 yelow iaundice, & healpeth thē y are hurt w drinking strong  
 wines. He saith also that Butter bring raw, aswageth the  
 sharpnes of the throat, helpeth the Letters and ringworms,  
 taketh away the rednes of the face, and cleereth the skinne,  
 maketh whole pimpels and quiddles y are sharp & dry being  
 therewith annointed, but it breedeth lothsonnes, & ascendeth  
 vp to the mouth of the stomach. Sodde butter weakneth y sto-  
 mach, softneth hard impostumacions, laid vnto them plaister  
 wise: it resisteth y most venomous biting of Wipers. Whoso  
 vseth

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bleſſe to fede much on butter ſhall continually be troubled with diſeaſes cumming of ſleame. It nouritheth moſt of any vntuous thing, and is of great facultie.

### Of Cheeſe. Chap. 25.

**L**ikelieſe hee ſayth that greene Cheeſe is colde and groſſe, and thought vnmete for colde natures. But old Cheeſe is eſteemed of, according to the age. Tange Cheeſe which taſteth ſharp of y rennet is hot, burning, breedeth thirſt, and nouritheth excre. But if a man eate a litle thereof after meat: it ſtrengthneth the mouth of the ſtomack, alſo it taketh away ſatietic, and loſſinge of the meat, which chaunceth many times in the mouth of the ſtomack after ſwete meates, but it muſt bee neyther to newe Cheeſe nor to olde. Moreover Iſaac ſaith, that all Cheeſe in generall is naught, noiſum to the ſtomack, and hard of digeſtion, ſo that they which commonly eate it fall into the collick, and are greued with the ſtone in the kidneis. Howbeit the better the Cheeſe is, the leſſe harme it doeth.

### Of Fiſhes Chap. 26.

**T**he temperament of Fiſh generally, as ſaith Iſaac, is cold and moiſt, ingendring ſleame, moſt agreeable vnto hot and drie complexions in Summer time, and in hot regions. And vnconuenient vnto colde & drie complexions, in winter time, and in colde regions. Al fiſhe is either of the Sea, or of the freſh water. Thoſe that are of the Sea remaininge in the daye not neere the ſhoare in grauely and ſandy places, are moſt ſubtile and commendable and eaſier of digeſtion then the other ſea fiſhe and ingender better bloud, but they diſcend ſlowly out of the ſtomack and intrailes for lacke of moiſt humines. freſh water fiſh are vniuerſally more groſſe and ſlimie, & ſlow of digeſtion, but they voide out of the ſtomack with more facilitie then the ſea fiſh, and nourish more. The beſt of theſe are they which remaine in dowfallies and ſwift running ſtreames, whoſe bottome is grauely or ſandie, and

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die, and far of from the filthines of any towne or citie. Pond fish is of all other the worst, of euell sauour and hard of digestion, especially if they be far from the sea or any running stream. *Rhasis*, (mine authour (saith: all fishes are hard of concoction, and tary longe in the stomacke, and make a man thirstie. The blood which younge fish ingendzeth is flegmaticke, breedynge vicious sliminesse in the body, wherof spring sundrie diseases. Wherefore wee ought to chouse sutch fish whose substance is not clammy, nor very grosse, nor haue any euell smell, nor wil quickly putrie, nor that abide in poudes, Lakes and Dares, that yeeld forth a stinkyng sauour. For they that are conuersant in filthy places are not fit to bee eaten, neither sutch as liue in waters aboundynge with vnholme weedes wheron the fish do feede, for they bee made thereby vnapt to bee eaten. Saltfish ought not in any sort be set on the boorde, nor to bee sead on, vlesse it were when a man for medicine sake would cause himself to vomit. But if any bee desirous to eate therof, let him eate but a smal quantitie, dressed with some slippery or vntuous thinge, whiche may loth the stomack. The Crasfish of the riuer is very good for weake persons, as saith *Auicenn*, theyr flesh is good for them that haue a consumption, so is their hzoathe, and Asses Milke. And some say, that they will breake great impostumacions if they bee layde therto.

### Of Pulle. Chap. 27.

Consequently wee must intreate of Pulse, in all sortes and kindes, and first of Rice, of which *Isaac* in the first booke of the woꝝke befoze alleaged, sayeth thus: Rice is drie in the fourth degree and hot in the first, whiche beyng sodden with water is good against the Collick that holdeth but one day. But being sodden with Almond milke it lesseth the binding facultie, and nourisheth well, and ingendzeth good blood, and augmenteth seede. And if with the Rice or with the broth of it you wash freckles, it taketh them away, and clenseth the skin, *Auicenn* writeth, that the huske of Rice is thought to bee  
D. poison



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poison, for if it bee geuen in drinke to any man, immediatlye  
hee feeleth paine in his mouth, and his tongue wilbee blistered.

Isaac.

Beanes, after Isaac, that bee greene: are cold and moist in the  
third degree, and nourish but litle, they ingender grosse and  
raue humours, and breed winde in y<sup>e</sup> vppermost part of the  
belly. Dry beanes are colde and dry in the first degree, inge-  
ndring thick windes in the vppermost part of the belly, from  
whence there arise hurtfull fumes into the brain. They  
cause sundry grosse and corrupt dreames, and are hard of  
concoction. The great white beane not being old, is the best,  
and if it bee sodden in water there is much of the windines  
taken away therby, and of the grossenes likewise, specially  
if the first water be throwne away, and they be boyled again  
in another. Being sodden with Mintes, Dyan, Cumin, and  
sutch like, and so eaten, they windines is much amended.

Whoso is desierous to cleanse the skin of his body: let him vse  
to wash himself with the meale of Beanes, and he shall haue  
his will.

Rhasis,

Rhasis, sayth, that greene beanes ingender grosse  
and raw humours, augmenting fleame in the stomacke and  
in trayles, whiche breedeth much windinesse. Lentles also  
sayth hee are colde and drie, ingendring melancholick blond,  
and dryinge the body, they darken the eyesight, and nourish  
Melanchelicke diseases, if a man vse them much. Isaac saith,  
they fill the Brain with grosse fumes and Melancholie smo-  
kes, causing payn, and fearful dreames. Isaac deuiceth Chitch  
Peasen into white, and blacke. The white is hot in the first  
degree, and moyst in the middle of the same, hard of concoction,  
ingendring wynde and fumositie in sutch quantitie: that it  
puffeth vp the flesh, and driueth the skin abroad, so that  
which vse it haue a fayre white skin, for when the skinn is  
borne vp and stretched abroad: it sheweth white, and clere.

The blacke Chitch is hotter then the white, but not so moyst  
and is good agaynst oppilation of the Liver, if it bee boyled  
with Smalledge and Radish, and the iuce therof drunken, it  
also increaseth Milke, and seede, and prouoketh Urine.

Arnold.

Peason, according to the famous Arnoldus de villa noua, in his  
gouern,



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gouernment of health: are of this nature: if they oꝛ Chitches  
be laide a ſkepe all night in freſh water, and be boyled next  
day in the ſame, a two oꝛ three wallops, and then be ſtray-  
ned and kept, and when ye go to meat there be put vnto the  
liquor a litle white wine, and a ſmall quantity of Spikenard  
in powder, and ſaffron, and a litle ſalt Indie, and then once  
boyled together one wallop, and miniſtered at the beginning  
of the meale to be drunken oꝛ eaten, crummed like potage.  
It clenſeth the ſmall veines, and the paſſedge of the vꝛyne, e-  
ſpecially if the Peaſen and Chitches be layd in ſoke, and boi-  
led with Perſley in the ſame water. The vnſkilfull ſozt ſay  
that they ſhould be layd a ſoke in Lie, but that ſoking taketh  
away all the openyng facultie, and the fineſt part of the ſub-  
ſtance of them.

### Of Pothearbcs. Chap. 28.

**N**ow let vs ſay ſumwhat of Pothearbcs accoꝛdinge as oꝛ-  
der and doctrine requireth, and firſt of Garlike, whiche,  
as ſaith *Rhaſis*, is hot and drie, and taketh away thirſtineſſe,  
and increaſeth ſeaſhly luſt, bꝛeaketh winde, and heateth the  
body. In hot regions, hot times, and vnto hot complexions  
it doth harme, and *Galen* calleth it the huſbandmens triacle.  
Beanes oꝛ Lentles ſod & eaten take away the ſtinking ſmell  
of it, and ſo doth Rue being chawed, and a litle therof eaten  
downe. So likewiſe doth Setwall, oꝛ Mintes of the garden oꝛ  
wilde, if it be bꝛoken betwene the teeth, and after it a litle  
quantity of vinegre be receiued. To the ſame purpoſe ſer-  
ueth the roote of Beetes, ſaith *Plinie*, beeing roſted, and eaten  
after it. Sorrell in *Rhaſis* iudgment is cold and drie, it bindeth  
the belly, and ſharpeneth the ſtomack, ertinguiſhing red cho-  
ler, and thirſt. *Auicenn* ſaith, that it taketh away toothach if they  
be waſhed with the iuce therof. Dill, accoꝛding to *Iſaac* in the  
ſecond booke is hot and drie, and being drunken in wine: re-  
ſolueth windines, puffines, and ſwelling in the ſtomack, and  
belly. The branches therof boiled in Oile, diſſolue ſwellings  
beeing outward anoynted, aſwage payne, and bꝛing ſleepe.

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The sãde drunken prouoketh vaine, increaseth milke, clen-  
seth the stomack from putrified humours, it healeth the  
hicket proceeding of the long abiding of meat in the stomack,  
and the often eating therof weakneth the eyesight.

Garden Smalledge by the authoritie of *Isaac*, being eaten  
openeth oppilations, prouoketh vaine, bindeth the bellie, is  
euell for the falling sicknes, and hurteth wãmen with child:  
and such as are w child & frequent the eating of it, it ingend-  
reth in the childes body biles, and rotten impostumacions.  
Neither may we commend y use of Smalledge, for it draweth  
humours together from all partes of the body vnto the sto-  
mack, wherof insueth vomiting. The sãde prouoketh vaine  
aboue the branches, and as saith *Rhasis*, Smalledge openeth  
oppilacions and puffeth vp therewithall, it moueth to vene-  
ry, and taketh away y euell sauour of the mouth. Arredge al-  
so, sayth hee, is colde and moist, losing the belly, nourishinge  
well, and is good for them that haue an hot liuer.

*Plinie* in his second booke writeth, that it ingendreth sundry  
sicknesses, and therfore the liquor wherein it is boyled, ought  
many times to bee chaunged, or els it ingendreth pusses,  
and foule spots in the skin. Persnep, as saith *Rhasis*, is hot and  
windy, slowly digested, it maketh the sãde of man hot, and ex-  
pelleteth vaine, and farther saith *Isaac*, it helpeth fleshly lust,  
prouoketh the termes, and ingendreth discōmendable bloud.

After *Plinie* in the second booke, Beetes are of two sortes,  
white, & red. The roote of the red sod in water killeth the itch,  
the iuce appeaseth the auncient paine in the head, & the da-  
seling, and the singing in the eares, it draweth forth vaine, it  
appeaseth the toothach, it prouoketh to venerie, and is good  
against poison. Borage, as saith *Constantinus*, is hot & moist in  
y first degrã, it purgeth red choler, it helpeth y hart burning,  
and being steeped in wine and drunken: it maketh them mery  
that are sad by reason of Melancholie, and the hearbe it selfe  
eaten raw, as some say, ingendreth good bloud.

Colewortes, according vnto *Rhasis* opinion, breedeth black  
choler, troubleth the sleape with euell dreames, but it leni-  
eth

## of Meates, Drinkes, and Sauces.

eth the thꝛoate and bꝛeast, it maketh the belly soluble, and taketh away dꝛunkennes. *Isaac* writeth of Colewortes, that the iuce therof dꝛunken looseth the bellie, but eaten without bꝛoath they doo bind, and therfoꝛe to amend their saute, the first iuce wherein they were sodden must be cast away, & the they must be sodden with good fat meate. Onions seasoned with oyle, do neither heaten noꝛ coole, noꝛ pꝛouoke thirst, but make an Appetite. And *Dioscorides* saith, that if the iuce of them be receiued in at the nose: it purgeth the head very wel, and stamped with Vineger taketh away spottes, pꝛouoketh sleepe, and softneth the bellie.

The Gourd after *Auicen*, is good foꝛ the cholerick persons, and hurtfull to the melancholick and fleagmatick, and *Dioscorides* writeth, that the iuce therof holden in the mouth awageth the toothach. Cummin according to *Rhasis* is hot and drie, because it healpeth digestion, and bꝛeaketh wynde, & *Dioscorides* repoꝛteth, that being mingled with Vineger, it stayeth the termes, and being dꝛunken oꝛ annointed stoppeth the bleeding at the nose, and maketh pale and low coulered. The seede dꝛunken with water, doth effectually cure wꝛingings, gripings, and windines in the guttes, and *Isaac* saith, if it be mingled with windy meates, it rectifieth them, and killeth woꝛmes being dꝛunken. Fenell seede also saith hee, increaseth milke, it dischargeth the stoppings of the Liuer, and bladder, & erpelleth the stone of the Kidneis, and is good against long agues, and saith *Dioscorides*, being mingled with rie confections: it taketh away & mistines frō them. Hyssop, after *Rhasis*, is hot, being eaten helpeth the cie sight of weaknes, it remedieth & whæzing in the Lungues, it driueth forth woꝛmes and causeth abortion, and healpeth to digest our meate. Garden Lettice, as saith *Isaac*, is the best of all other Hearbs to ingender good blood, and being vnwashed it is the better, and is soone concocted. It pꝛouoketh bꝛine, it quenchereth red choller in & stomach, it coleteth the boyling of the blood, it bringeth sleepe, and increaseth blood, and seede. Mintes also saith hee, is hot and drie in the second degree, comforteth

# The first Booke

the stomach, & prouoketh appetite. It clenseth away al lothsome-  
nes of meate from y<sup>e</sup> stomach, proceeding of corrupt humors,  
also it clenseth the roughnes of y<sup>e</sup> tongue being rubbed ther-  
with. If it be sodden in vinegre, and w<sup>th</sup> the liquo<sup>r</sup> the chawes  
be washed: it clenseth the roffennes of the gummes, but they  
must afterward be rubbed w<sup>th</sup> pouder of dried Mints. Cresses  
as *Rhasis* saith: are hot, and therfore heate the Liuer and  
stomack, they also molifie the bellie, and driue wo<sup>m</sup>es out  
of the spaw, they prouoke desier of wo<sup>m</sup>ens company, clense  
the Lungen, and take away the whorsling, help stopping of the  
Milt. and procure aboztion. Poppie, as *Isaac* deuideth it, is  
white, and black. The black is y<sup>e</sup> wherof they make Opium,  
the white is moze commendable, & nourishing, of which *Dio-*  
*scorides* writeth thus: They that are wont to eate Poppie, it  
bzedeth in them much slepe, and forgetfulnesse. *Rhasis* saith  
that the sacle of white Poppie is colde, good for the thzoate  
and bzeaste, and maketh one slepe. Persley also, saith *Isaac*,  
is hot and drie in the end of the third degre, it prouoketh ur-  
rine and clea<sup>m</sup>ens termes, resoluing windines, and increa-  
sing seade, and, as *serapion* saith, Persley layd plasterwise vpon  
wheles, scabbes, and mozfew: clareth the skin wonder-  
fully, aswageth the paine of the kidneis & bladder, rarefieth y<sup>e</sup>  
passedges of y<sup>e</sup> body in opening the pores, prouoketh urine &  
sweat, clenseth the Liuer, and resolue<sup>t</sup>h the windie collick.  
Leekes, as testifieth *Rhasis*, ar hot & dry although they prouoke  
appetite, yet make they the head to ake, and ingender acuyll  
dzeames, and are hurtful for them y<sup>e</sup> are commonly troubled  
with the continuall headach, and those that are sone offended  
with heat. *Isaac* therfore giueth counsell that it were good  
immediatly vpon them to eate Lettice, Purslain, or Endiue,  
that by the colones of one the heate of the other may be de-  
layed. Being eaten raw: they clense the pipes of the Lungen  
from grosse humours, they open y<sup>e</sup> opilations of the liuer, &  
stop th<sup>e</sup> sali rewine. Purslaine, according to *Rhasis*, by quen-  
ching thirst and inwarde burninge, bindeth the bellie, and  
taketh away the chilnesse of the teeth, & bindeth the laske pro-  
ceading of red choler, and it diminisheth natural seade. If war-

*Rhasis*.

*Diosc.*

*Serapion*

*Rhasis*.

*Isaac*.

## of Meates, Drinks, and Sauces.

tes be rubbed therewith, saith *Auicenn*, they will come away *Auicenn*,  
 by the rootes. Radish, as *Rhasis* writeth, is hot and drie, fa- *Rhasis*  
 reing long in the stomack, it maketh the iuce subtiler, and lif- *radish*  
 teth it vp vnto the mouth of the stomack, and so prouoketh  
 vomit. The leaues digest our meate, and prouoke appetite  
 in vs, being receiued but in small quantitie. And *Isaac* saith,  
 that if they be eaten after meate they breake winde, and by  
 reason of their heauynes they make the meate to go downe.  
 And *Dioscorides* addeth, that the roote being eaten with salt: *Diosco.*  
 increaseth milke, prouoketh vrine and the flowers, & with  
 a litle grated Ginger put into an hollowe tooth, aswageth the  
 toothach presently. The Rape, after  $\bar{h}$  indgment of *Isaac* is hot *rape*  
 in  $\bar{h}$  second degree, and moist in  $\bar{h}$  first. It nourisheth more the  
 al other hearbs, yet is it hard of digestion, it maketh soft and  
 foggie flesh, it stirreth vnto company of women, & increaseth  
 lacte. *Plinie* in  $\bar{h}$  second booke writeth  $\bar{h}$  Rape being sodden, *Plinie.*  
 drieth cold out of  $\bar{h}$  sexe. And  $\bar{h}$  commentarie writer *Autoris*,  
 in  $\bar{h}$  fist of his collections saith,  $\bar{h}$  the Rape hath a marueilous  
 force to clerre  $\bar{h}$  cie sight. Rue, as  $\bar{h}$  learned *Isaac* repositeth, is *rue*  
 good for concoction, because it hath  $\bar{h}$  faculty to expell grosse &  
 clamie humors, it breaketh windines, & moistneth  $\bar{h}$  belly. And  
*Auicenn* saith,  $\bar{h}$  it taketh away  $\bar{h}$  lothsome sauour of Carlick,  
 Laks, & Onions, sharpnethe the sight, and taketh away the  
 desier to women. Sage, after *Diosc.* prouoketh  $\bar{h}$  termes, & pro- *sage*  
 cureth abortion. The both wherein the twigs and leaues are  
 boiled repress the thoughts of lust, and motion to venery. The  
 iuce of  $\bar{h}$  leaues maketh heire black. *Macer* saith thus of Sage: *Macer.*

If it be laid vpon the bite: It heales the poisoned rankling quite.  
 Spinage and Succorie are temperate, agreeable to the throte, *spinage*  
 Lungen, & stomack, the lenise  $\bar{h}$  belly, & make very good nutri-  
 ment. Tode stools, according to  $\bar{h}$  doctrine of *Rhasis*, are cold & *tode stools*  
 grosse, & ingender raw steame. Those of the which be red are  
 naught, for if they be eaten they ingender the collick, and at  
 no time they must be eaten without warme sauces. Must  
 shrooms are farre worse then Tode stools whereof some be *mushroom*  
 stark poison, and will choke a man, & kill him presently. But  
 the best of them ingender steame. *Isaac* saith thus of them: *Isaac,*  
 by these tokens you shall knowe them that will kill men,

# The first Booke

They be soft, slimy, and grosse, and bringe sit in the mofle  
and let to lye so all a night: the next morninge you shall  
finde them rotten.

Of Frutes. Chap. 29.

**T**HUS by experience the noble Galen writeth of Frutes, my  
father, saith he, had his health all his life time because he  
eate no frutes. And whē he was dead I began to eate frutes,  
and by meanes therof I fell into sundry, and long continu-  
ing diseases. And after that I abstained from rathe frutes, I  
had neuer any sicknes sauing an ague which helde mee one  
day. Then shewed I thesame vnto my friends, and they that  
beloued mee abstained from rathe frutes, and in al their life  
time were neuer sicke. This mutch of frutes in generall.

Figges, according to *Rhasis*, cleanse the kidneis frō grauell,  
being grane they breed winde in the belly, and they lose the  
same, and make indifferent good iuce. If they be drye, they  
nourish mutch, and do heaten, the often vse whereof ingen-  
deth the itch, and lye, and lose the belly beinge eaten be-  
fore meate. Of whom moreover, myne authour *Isaac* sayth,  
in his second booke, that if they meet with a stomache well  
cleansed from humours, they are then good of digestion, they  
ingender good blood, cleanse the stomach, lungues, kidneis, and  
bladder if they be eaten fasting. Dates, saith he, are hot and  
make grosse nutriment, and if they be eaten oftentimes they  
ingender grosse blood in the inner partes, they corrupt the  
teeth, and make steame and blood to abound. And in the secōd  
booke *Isaac* saith, that Dates being hot and dry in the second  
degree, are better of digestion then figs, & more prouoking  
vaine. But whoso accusmeth himself vnto them: shall feele  
an hard swelling in his Liuer, & Splene. Raisens, as wit-  
nesseth *Rhasis*, whiche are very swete, are hot, but not so hot  
as Dates, neither so stopping as they are, they be windy and  
hurt mutch, they franke vp the body suddenly, they also in-  
crease motion vnto venery, and woork to the erection of the  
yeard. Those which haue the thinnest skin, do soonest des-  
cend, and breed lesse windines, and the contrary do contrari-

wise

Galien.

Isaac,

Isaac  
Rhasis.



## of Meates, Drinkes, and Sauces.

wife. Those that are sower do not heaten, but being washed in cold water, and eaten before meate, do as it were extinguish heat. Sower grapes are colde, they binde the belly, and they repress blood and red choler.

Raisens are temperate in heat, which causing good nutriment, do breed no oppilation as Dates do, although they nourish stronger and in greater quantity.

Pomegranates whiche are sweete, according to *Rhasis*, do not cole, but puffe vp, and cause thirstinesse, but they lenifie the throat. The sower ones make the breast and throat rough, also they puffe vp the stomacke and Liver, but alwayes they moderate the heat of blood and red choler, they quench feuers, and repress vomites. And *Isaac* saith, that Pomegranates are fitter for medicine then for meat, for they yelde but smal nourishment, but it is good. It is the propriety of tart Pomegranates to extinguish the rage of humours, and to comforte the stomacke. The iuce dropped into their eyes that haue the yelow bandies taketh away the yelow rouler.

*Rhasis*

*Isaac*

*Rhasis*

*Quinces* saith *Rhasis*, be they sweet or sower, they strengthen the stomack, but principally the sower, they prouoke also a good appetite, and binde the belly. Being eaten after meate, they make the ordure to discende quickly, and expell it out of the belly. And being eaten before meate they woork the contrary effect. The sower ones are strongest in bindinge the belly.

Peares after *Galen* being eaten before meate, do binde, but after meate they loose the belly. Peares that are very sweet do not puffe vp, but they all binde the belly, vnlesse they bee eaten after meat. For being eaten after meat they drive the ordure forth, and then they strengthen the stomacke.

*Galen*

*Isaac* also saith, y sweet Peares are temperate, and if they bee boyled with Pusshoms they take away all theyr cleyninge, especially if they be wilde Peares, by reason of theyr tartnes. Appels, after the iudgement of *Isaac*: are colde,

*Isaac*

C.

and

## The first Booke

and because of their sowernesse do binde the moze. And although they agree well with the mouth of the stomacke: yet they fill it full of slimy humoures. *Auicen* saith that Apples do comfort, especially those that smell sweete. Baked in a Pie they help the appetite, but the dayly eating of them causeth ouermuch heating of the sinewes.

Peaches, according to *Auicen*, if they be ripe: are good for the stomacke, causinge good concoction vnto meate, but they may not bee eaten after other meate, for they corrupte it, but rather before meate. If the Apples be drye they be harde of digestion, and although they nourish much yet are they not good. And *Isaac* saith, that the greater Peaches, if they be ripe they loose the belly, but otherwise they binde it. The lesse whiche are called in Latin *Præcocia*, and in English (as I thinke) *Africoes*, are hollesome for the stomacke, and take away lothsomnesse. Medlers, saith he are cold and dry in the first degree, they comforte the stomacke, and take away the flure of choler, and represseth vomiting, they prouoke brine, and beinge taken before meate they comfort the stomacke the moze, and hurt not the sinewnesse therof. And *Dioscorides* writeth, that some saye they helpe much the toothach if they be eaten while the teeth ake.

The Pome Citron, after the opinion of *Auicen*, beinge pared and the rine eaten or chawed: maketh the mouth smell pleasantly. The sower iuce beinge anointed killeth ringewormes, the decoction drunken maketh a good couler, and fatteth the body. Mulberies which are ripe and swete, as saith *Isaac*, loose the belly, are soone cast forth out of the stomack, and prouoke brine. Beinge eaten fasting out of coulde water, they are very cooling, they quench thirst, and vnaturall heat. Plummies, likewise, saith he, are of two sortes. Some white, which are harde of digestion, and noisome to the stomake. The blacke of the gardein, beinge ripe, moisten the stomacke, and make soft the belly, and pourge red choler. But if they be eaten ouermuch: they hurt the stomack

*Isaac.*

*Diosc.*

*Auicen.*



## of Meates, Drinkes, and Sauces.

Stomacke, but they do lesse hurt eaten before meat.

Cheries also, as the same authour writeth, are soone converted, they engender grosse steame and slimy with in the hol-  
lownes of the Liver and Spleene. And therefore ingender  
longe agues, and are very euell euery way. The best time to  
eate them is before meat, so: when they be eaten vpon a full  
Stomacke, they sit about, and turne to putrifaction.

Almondes, according to *Rhasis*, are temperate in heate, *Rhasis*,  
which although they make the throat smooth, yet are they  
heauy in the stomack, and tary long there, they open oppela-  
cions, and aswage the burning of the brine, and being eaten  
with sugar: augment seede of generation.

The bitter Almondes, according to *Isaacs* iudgment, are *Isaac*,  
hot and dry in the end of the second degree, they cleanse, scoure,  
and comfort, they moue brine, and dissolue grosse and clam-  
mye humours, by meanes wherof they cleanse the breast and  
Lunges from fleagmatick humours, and release the oppi-  
lacions of the Liver and Spleene.

Nuts likewise, saith the same authour, in a cholericke  
person, and one that hath a hot Stomack: are soone turned  
into cholerick vapours ascending into the head, causinge the  
payne and giddinesse thereof. But if a man would correcte  
them and make them good, he must crack them, and blanch  
them, and lay them a sleepe a whole night in water, that  
they may get some moisture.

*Dioscorides* sayeth, that two Nuttes, and two dry Figges, *Diosco*,  
and twentie leaues of Rue, or Hearbe Grace, and one  
grayne of Salt pounded together, and being eaten fastynge:  
keepeeth a man from infection of Poxson, or Pestilence.

The Filbeards, after *Rhasis*, are not so hotte as the other *Rhasis*,  
Nuttes are, but are heauier, and are good agaynst the styn-  
ging of Scorpions. And *Serapion* saith of them, that if Fil-  
beards be roasted with a litle Pepper and eaten, they ripen  
the Catarre or Kewme.

Chestnuts, as *Constantinus* writeth, are wyndie, they moue *Serapion*,  
to the act of the flesh, they yeld much nutriment, they are  
C.y. harde

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hard of digestion, and therfore according vnto the counsell of *Isaac*, they must bee rosted, that their euell facultie may bee thereby amended, and their substance rarified. Then do they aswage the bzinesse of the breast and all the body, and moderate the difficulty of makinge water. The Acorne also according to the same author, beinge disobedient vnto digestion, bindeth the belly, but prouoketh brine, and they do nourish. Beaten into powder, and the powder laide vpon the Aunla: dyeth by the rotten humours that vse to haunte and hurt the same.

## Of Spices. Cap. 30.

*P*Epper, by the authority of *Rhasis*, helpeth to concoct y meat well, and dissolueth windines, and being very hot: heateth the stomack and liuer, and hurteth hot bodie especially in Summer. Ginger also, according to the same Author is hot and moist, and in helping concoction is profitable for those whose stomacks and Liners are colde. It amendeth the dimnesse of sight rising of moisture, and as *Auicenn* writeth, it augmenteth the memory, and clenseth the moisture, of the head, and throat.

*Zeadoarie*, according to the same *Auicenn*, is a triacle of preseruatiue against all poisons, and as saith *Constantinus*, it consumeth the swelling by winde, and comforteth the stomack: it prouoketh y appetite, taketh away y stinking of the mouth through eating garlik, and according to *Macrobius*, aswageth the heat of the wine which wee haue drunken. *Galingale* likewise, as writeth *Auicenn*, is hot and drye, it resolureth windines, maketh the mouth sauer well, helpeth the stomack, concocteth the meate, augmenteth desier to weemen, and cureth the paine of the kidneis. Cloues also, saith hee, are hot and dry in the their degree, they make the body smell well, they sharpen the sight, they comfort the stomacke and Liuer. *Cinamon*, after the opinion of *Rhasis*: is hot and dry, which in strengthening much helpeth the stomacke, and liuer, it causeth good concoction, and expelleth windines. Also, saith *Isaac*, it

## of Meates, Drinkes, and Sauces.

it openeth oppilacions, and prouoketh the termes. Saffron likewise, saith hee, being hot and dry in the first degree: com. **Isaac.** forteth the stomack, openeth the stopping of the Liuer, helpeth them that are shortwinded, and comforteth the weak partes. And *Rhasis* thus speaketh of Saffron in his *Almanzor*. **Almanso** A certen woman, saith hee, was very long in labour of childe bed, and could not bee deliuered. And I gaue vnto her one dramme of Saffron, and immediately shee was deliuered, and this haue I tried often. And being drunken in wine, it is of singular force to make one merrie. **Plinie** in his seconde **Lib. 2.** booke saith: who so drinketh Saffron firste, shall not feelee any surfet: and a crowne made therof and put vpon the head, releaseth drunkennesse. Carawaies, according vnto *Constantine* **Constantinus.** is hot and dry in the third degree, it dissolueth winde. it strengthneth the stomack, it killeth woormes, it helpeth concoction, and prouoketh vrine.

### Of Certen Sauces. Chap. 31.

**M**ustard is hot and dry in the middes of the fourth degree, it drieth by the moisture of the head and stomack. And **Auicenn.** *Auicenn* writeth, some say (quod hee) that if one that is fastinge **Plinie.** drinke it, it maketh a good vnderstanding, and it clenseth the humours of the head. And *Plinie* saith in the seconde booke, that musterdseede prepared with vineger, driueth forth grauell. Salt, saith *Rhasis*, is hot and dry, it taketh lothsonnes from meates, and maketh the tast sharpe, and it prouoketh the appetite. But who so eateth salt in any great quantity, it causeth much aduersion in the blood: it weakneth the sight, it diminisheth naturall seede, and ingendzeth the itche. Venigre, according to the same authour, is colde and drye, making a man leane, & weakning the powers, it diminisheth the seede, it strengthneth Melancholye, and weakneth red choler and blood, and maketh the meat subtile and fine wherewith it is receiued. Honie, as saith *Isaac* in the seconde booke, **Isaac.** is hot and dry in the second degree, it taketh awaye the cause why the body cannot bee nourished, and altereth the euell  
C. iij. disposition

# 200 The first Booke

disposition vnto better, **And** expelleth the aboundance of euell humours out of the pores, and clenseth the filth of the veines, and therefore is very agreeable vnto them that are cold and moist of Nature, and vnto old men. And vnto hot complexions it is as poyson, for it is soone conuerted into choller. If it be turned into y<sup>e</sup> warmnes of blood, it maketh it the warmer. So that Honie being eaten raw: ingend:eth windines, and maketh a man to swell, breedeth the roughnesse of the throat, and prouoketh vnto vomite and siege.

**Oyle** Olive, as *Plinius* writeth in the fourth booke, maketh euery body soft which it toucheth, giueth force and strength, restraineth al manner of poysons, driueth away payne, loseth the belly, clenseth the face, appeaseth the swelling, clareth the sight, helpeth the headach, and aswageth the heate of feuers. The Oyle of Nuts, saith *Rhasis*, is very hot and dissoluing, and according vnto *Auicenna*, it is good against the ringworme, inflamacions, and pustles in any part of the cie. The Oyle of Almond, after *Rhasis*, is temperate, and is good for the Breast, Lungs, Bladder, and Kidneis, but if it be eaten it breedeth lothsumnesse, and departeth slowly out of the Stomack. And, as saith *Dioscorides*, if it be mingled with Honie: it taketh away y<sup>e</sup> spots in y<sup>e</sup> face, & maketh smooth the skarres where wounds haue bin, it clenseth the mistines of the cies, and taketh away the scales from the skin.

Oyle of Poppie is to be iudged of, according to the nature of Poppie, wherof we intreated in the Chapter last goyng before. And thus endeth the first Booke, the contents wherof I haue gathered out of the best approued Authours.

## FINIS.

The

# ¶ The second booke of Table Phylo- *sophy, which speaketh of the manners,*

behaviour, and vsedge, of all such with whom  
wee may happen to bee conuersant  
at the TABLE.

## The Preface.

H Auing ended the discourse concerning the Nature of Meates  
and Drynkes, which are set before vs vpon the Table, it fol-  
loweth now, that wee say sumwhat touchinge the Manners and  
conditions of whom wee be matched at the Boorde. For as  
saith *Macrobius* in the third Booke of his *saturnalia*: There is no  
part of wisdom so great, as to applie a mans talke to the place,  
and time, hauing a regarde to the estimation and calling of those  
that are present. For some will be encouraged with examples of  
Vertue, other with good turnes, and some with the commenda-  
tion of Modestie, that such as haue vsed themselues otherwise,  
and hearing the same: may amende their liues. And therfore  
as touching them with whom we be set at the Table, I wyll say  
sumwhat out of the auntient Records of our Elders, beginning  
with the most woorthy Personages.

## ¶ Of Emperours. Chap. 1.



As first to speake of Emperours, how that some of  
that excellent calling haue bin very frugale & spa-  
ring at their Board, as *Suetonius* in the third Booke  
of the liues of the. 12. Emperours, writeth of *Iulius*  
*Caesar*, saying that he dranke verie little Wine, whiche thinge  
his enemies could not deney, and was indifferent about the  
residue of his diet. Upon a time when at the Table the good  
man of the house where hee supped, had set before him olde  
preserued Oyle that was ranke & stale, in the stode of new  
and sweete, when other in company refused it, he only eate it  
graciously, for he would not seeme to reprove him, had inui-  
ted him to supper, either of little good manner or couetousnes.

*Suetoni.*  
lib. 3.

The

## The second Booke

The same Author also saith of *Augustus*, that hee was a man of small feeding, and drunke but very litle wine, for hee vsed not to drinke therof aboue thise at a meale. Neither vsed hee commonly to drinke Wine, but when he was drie hee woulde dip a sop of bread in faire colde water; or eate the slices of a Cucumber, or of a greene mellow Apple, whose tast were tart, or sumwhat like vnto wine. In the Feastes of the Romanes it is wriitten, that the Emperour *Augustus* was a very small feeder. For he would eate common bread, and litle fishes, or cruddes made of Cowmilke which he would wringe in his hand, or greene Figges which he lyked well, and these thinges would he eate in euery place, and when so euer his Appetite serued.

Helian.  
ib. 3 de  
sti.  
suetonius.

*Helianandus* in his Booke of the institutions of Princes, saith that *Iulius Cæsar*, committed his Baker to prison, because hee gaue him better bread at his Table, then he gaue to the rest of his Souldiours. *Suetonius* also in his worke befoze alledged, writeth of the Emperour *Tiberius*, y at his first coming to the Empire he was very frugall and moderate, but afterward hee grue so glouttenous, and geuen to the bellie that in freede of *Tiberius* hee was called *Biberius*, for *Claudius Caldius*, for *Nero*, *Mero*, that is to say, one ouer much giuen to wine. And vpo a time spending two whole daies and nightes with *Pomponius Flacchus*; Pise: for a rewarde, he gaue vnto the one the gouernment of the Prouince of Syria, and to the other the Lieutenantschip of the same. He lyked better of one that presented him with a Mushrom and a kinde of Birde called *Ficedula*, then if it had bin a greater matter.

Josephus  
ib. 4.

It is also wriitten of the Emperour *Vitellius*, by *Josephus* in his fourth Booke of the destruction of Iherusalem. When hee knew there was secret wait layd for him, in the meane time he gaue himself to feasting and gurmandise, because he would not lose the famous ignominie of the shame that hung ouer him. Hee was draloue from the banquet, hee was contemptuously insulted vpon, and slaine in the midst of the battell, at one time together, both shedding his blood and despoiling his turtent:



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surfeat, who if hee had liued any longer: would haue deuoured the treasure of the Romane Empire in riot, and banketinge. To conclude, hee had reigned but eight Moneths and fise daies, and yet Rome was able no longer to serue his bellye.

### Of Kinges Ghap. 2.

**F**rontinus in his fourth booke and third chapter of warlike Pollicies, reporteth how that Alexander king of Macedonia, was vsed to eate of sutch bread as hee founde while hee traueiled vpon the waye. Also in the fourth booke and vii. chapter, hee writeth in this manner. Alexander kinge of Macedonia, traueilinge by great iourneies through the desertes of Affrica, both hee and all his armye beinge greatly athirst, a souldiour offred him a draught of water in a Saller, which in p[re]sence of them all hee powred on the ground, deseruing moze prayse by that example, then if hee had drunke it. Helinandus in the place befoze recited, telleth how that Piso desiering Romulus to supper, and perceiuing how litle wine he had drunke at that meale: O Romulus, if euery man woulde do as thou doost, wine would be better cheape. *Ray* (quod hee) it would bee dearer if euerye man might drinke what hee would. Valerius Max. in his fift booke and sixte chapter, writeth that kinge Alexander vpon a time beeing repulsed from some purpose by a tempest in the winter, beeholding an ould Macedonian souldiour quaking and benumbed with cold, and himselfe sitting in his regall seate by a good fier: euen with those handes wherewith hee was woont to bestowe li-berall rewardes, hee toke the ould man that was coked and doubled with colde, and set him in his owne place. What merueill was it then if it were pleasant vnto them to serue so many peeres vnder that captaine, which esteemed moze of the godhealth of a common souldiour, then hee did of his owne dignitie? In the same place it is also writen, that Pyrrhus the king, sayd that certen Tarentines had talked of him very boade, and vndutifull language at a banquet. Then demaunded hee of one of the compaigne, whether they had any sutch

Frontinus  
Lib. 4.

Helinand

Valerius  
Max.

Note,

ff.

talks



## The second Booke

talke oꝝ not : yea truly said hee, we had so indede, and vnles  
our wine had sayled vs these had bin but trifles in respect of  
that we would haue spoken. So pleasant an excuse of their  
rioting, & so frank confession of the truthe, turned the Kinges  
wꝛath into laughter. By vsing of which clemency he obta-  
ined this mutch, that his Subiectes the Tarentines thanked  
him when they were sober, and pꝛated foꝝ him when they  
were dꝛunken.

### Of Princes. Chap. 3.

Plutarch.

*P*lutarck of the institutions of Princes, citeth the authori-  
tie of Plato, which saith thus : when Potentates oppꝛesse  
their subiects, it is like as if the head of a body should swell to  
such hugines, that the other parts were able scarcely, oꝝ not  
at all, to beare it, but with great paine. Likewise when the  
hier powers do hate and persecute the subiectes, it is lyke as  
if the tutoꝝ should pursue his pupil to slay him with the sword  
which he gaue him to defend him against others. Helnan-  
dus in his booke of the institution of Princes saith, y a Prince  
should do as the Physitian doth, which neuer geueth extreme  
medicines, but when he seeth that gentle porions will neuer  
reouer the Patients health. Vnto which purpose said Lucius  
very well, that it behoued a Prince to be an old man in man-  
ners, & to follow ripe and wise counsell, and to imitate the oꝝ-  
der of good Physitions, which sumtime cure by filllinge that  
which is emptie in spare bodies, & sumtime by emptyinge y  
which aboundeth to much in full bodies, aswaging the greife  
many times with hot burning irons, & often with somentaci-  
ons, and sumtime otherwise, vnto which intent hee setteth  
doꝛne these verses:

To punish let a Prince be slow, and quick to giue reward:  
And let it greene him when he is constrained to be hard.

Aristotle.

Aristotle in the third of the Politickes writeth thus : whoso  
would haue wit and vnderstanding to gouerne (saith he) it se-  
meth he would haue God and the lawes to gouerne: but who-  
so will haue a man of himself without these to gouerne, put-  
teth

## of honest behauour of al Estates.

teth a very saueage beast in auarozitie. For when rage and lust beare sway, then good men go to wrack, so that vnderstanding without affection is as good as a written law.

Likewise *Vegetius* in his first booke and first chapter of the art of war, it is decent for a Prince (saith he) y<sup>e</sup> no man know mo things nor better things then he, for his knowledge may profit all his subiectes, and for that cause Princes ought to apply themselves to the study of wisdom.

Of the Gentile Byshops. Chap. 4

**V**alerius in his fift Booke and fift chapter, writeth of Honoratius Puluillus, who being Byshop, and as hee was after the guise at those daies, consecrating a great Church vnto Iupiter, while he was pronouncing the solemne woordes, & holding the post in his hand: woord was brought vnto him that his sunne was dead: hee neither plucked his hande from the post, neither changed his countinaunce from the publique religion to his priuat sorrow, because he would not seeme at that present to sustaine rather the person of a father, then of a Byshop. In the same place likewise he writeth of xenophon, who being offering a very solemne sacrifice, it was tolde him that his eldest sunne was slaine. Then did he only put of the crowne from his head, demaunding of the messenger in what sort he was slaine. And vnderstanding that he was killed fightinge very valiently: he put the crowne vpon his head againe, shewing that he tooke moze ioy of his valencie, then he did greif of his vntimely death. *S. Ierome* in y<sup>e</sup> second booke against Iouinian, writeth y<sup>e</sup> Zenon y<sup>e</sup> Stoick reporteth of the liues of the auntient priests of Egypt, how that setting all worldly care and busines apart, they alwaies remained in y<sup>e</sup> Church, searching the hid natures of things, & obseruing the motions of the stars. They neuer companied w<sup>th</sup> their wiues, nor any woman, nor neuer saw their children nor kinsfolks after y<sup>o</sup>nce they betooke themselves to diuine seruice. They abstained from eating flesh & drinking wine, chesly to auoid y<sup>e</sup> motion to y<sup>e</sup> flesh, which cometh by those meats, & y<sup>e</sup> drink. They did seldome eat bread, but they vsed oyle both to drinke away

## The second Booke

lothsomnes, and to take away the roughnes of their throats.  
 What shall I speake of soules, seeing they eschewed eggs and  
 milke as fleash, wherof they sayde the one was liquid fleash,  
 and the other bloud, the coulour onely being chaunged. They  
 laide a footstoolle vnder their heades in steede of a pillow, and  
 fasted two or thre daies together. And Aristotle in the  
 seauenth of his *Politicker*: the Priests saith hee, haue charge of  
 althings appertaining to the God, and to see that houses bee  
 kept by tight in reparacions, and those which bee fallen  
 downe may be builded vp agayne, and that others be appoin-  
 ted vnto their purposes, and for this cause they bee had in re-  
 uerence. Sum of these Bishops are termed by one man,  
 Princes, by another Kinges. Sum call them Potestates, Pro-  
 nosts, and Paillers. See then if the Priests and Bishops of  
 the Gentiles, were so religious, continent, and holie: what  
 ought our Christian Bishops to be?

Of noble Personages. Chap. 4.

Tullie in his booke of elde age, writeth that when a certain  
 man in reproche saide vnto Themistocles, that hee had no  
 honour of himselfe, but that all his estimation came vnto him  
 by reason of his cuntry: surely, saide Themistocles, if I  
 were Socrates I should bee but a fooler, and if thou were an  
 Athenian thou wouldest neuer haue bin of any estimation.

Cecilius Balbus, of the toyces of Philosophers writeth: that  
 when one a time one bring boorne of the race of a Senatour  
 and at that present much imbased, objected to Epaminundas  
 the bilenes of his birth: I am glad (quoth he) that I am re-  
 sen of my selfe, and thou art fallen of thy selfe, and wee both  
 together are honour and dishonour.

Salust in the Oracion of Marius against Jugurth, when one  
 stood very much in his owne conceit in respect of his owne  
 Nobilitie, and therfore reproched Marius basenesse: although  
 (saith hee) we haue one nature common vnto vs all, that eue-  
 rie man may, if he can, be most valient and most noble, yet if  
 there be any man that despise me, let them do that which is a  
 agreeable

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agréable to their manners, since the exercise of vertuous exploits, is the verie beginning of mine honour. They enuye at mine honour, let them also enuye at my paines, and mine innocency, and my trauciles, and my daungers, for by these haue I woon it. Now see (I beseech you) how vniust they be, they wyll not suffer me to get y by mine owne vertue, which they boast in themselves to haue bin gotten by another. And because I haue no images, and my Nobility is new and now first risen in my selfe, which better it is to get first, then to dishonour it being once gotten before. As for mee, in my iudgment, there can no mans talke hurt mee. For if they speake ill of mee, my behauour shal declare their report to be false. The Speare and ShIELD, Ensigne, Barbed Armour for the Courser, with other rewards of the ffield, and scarres in the fore parte of my body, these are my Images, this is my Nobilitie, not left vnto me by inheritance as theirs is, but gotten by mine owne adventures and traucill. And Iuuenall Iuuenall, the Poet saith very well.

*I rather had Therfites son thou were, so that thou might  
Like Pyrrhus beare Vulcanus Armes in midst of Martial fight.*

*Then if Achillus should beget one like Therfites soule,  
A dastard wretch, that could do naught, but prattle, scould & skoule.*

And Albertus vpon the first Booke of the Ethickes saith, how it is read, that the Emperour of Rome Dioclesian, who gouerned that Empire very valiently, was taken from among the perds. And he is a right Gentleman, saith Seneca, that is naturally disposed vnto vertue. Albertus. Senica.

### Of Knightes. Chap. 5.

Valerius Maximus in the third Booke and second Chapter, writeth of a Knight that was Captayne of a band vnder Augustus, and had geuen many a hard shoure vnto Antonius, and went away euermore with the better hand. At length being taken by treason, and brought prisoner to Alexandria, Antonius asked hym what hee should do to him? Then the

## The second Booke

Knicht, said commaunde mee to bee slaine (quod hee) for neyther with hope of life, nor feare of death will I bee perswaded, to for sake Caesar and serue thee. Howbeit, the more constantly hee despised his life, so much the more easily hee obtained it. For Antonius pardoned his life for his vertuous sake. *Frontinus* in the fourth booke and first chapter of his warlike pollicies, reporteth, that when Flaccus and Varro were Consuls then were Knights first dubbed, and admitted vnto that order by an othe, for before they were governed by the Tribunes. The tenour of their othe was after this sorte, that they would neuer departe one from another, nor breake their aray in the field, vnlesse it were either to recouer their weapon or to strike the enemies, or to saue a citizen.

*Helinand.* And our Knights, saith *Helinandus*, march forth into the warres as it were to a wedding, for at feastes they talke of Armes, and in the tentes they speake of feastes. The arte of warrefare, saith *Valerius*, in the second booke and first chapter, beeinge earnestly followed, brought the whole Empire of Italy in subiection to the Romanes. And gat them the souerainity of many cities, puissant kings, and most valient kings domes. That same opened vnto them the bosome of the sea, and broke by the streights and passedges ouer the Alpes, and Mount Taurus, and deliuered them into their handes. And Clearchus, Captaine of the Lacedemonians, saith the same author, was wont to say often, beating it into the souldiours eares, that souldiours shoulde stande more in feare of their Captayne then of their enemies.

Of Squyres.

Chap. 7.

*Vegetius.* *Vegetius* in the first booke and fourth chapter, saith, that the things which are learned in childehode are not learned very spädely, but they are retained very perfectly. And moreouer the nimblenes whiche becometh to a souldiour, as in leaping and runninge, is oftentimes to bee exercised, that the body ware not vniweldye with age. For it is swiftnes and nimblenes, which are gotten with daylye exercise, that

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that make a good souldiour. For vnto him that is so trayned by it shalbe no feare to encounter with any enemy, but rather a pleasure.

And agayne in the same booke and thirde chapter hee sayth thus: I doubt not, saith hee, that anye man can bee of another opinion but that the common husbandman is fittest for the warres, that can abide to toyle in the sunne and open ayre, careth not for the shadowe, knoweth not the baynes nor hothouse, is ignozante of delicacies, plaine meate. Note. ninge, contente with a litle, able to abide all paynes, to beare armour, to ditche, or cast a trench, and of custome to carpe greate burdeins, not fearinge the Sunne or the Dust. Wherefore, mee seemeth wee must for the most parte take all our force out of the countrey, for mee thinkes hee must needes care lesse for death that neuer felt anye pleasure or sweetenesse in his life, and therfore such are to bee trayned by in the warres.

Like wise in the first booke and first chapter, wee see, saith hee, that the people of Rome conquered al the world be none other meanes then by exercise of the minde, by discipline of the fildes, and dayly practise of Chivalrye, whereby they rose to that greatnes. And when wee chosse newe souldiours, wee must choose nimble men, and furnishe them with daylye practise, for the knowledge of the order of the warres maketh a man bould to fight. For no man wilbee a scarde to do that which hee knoweth that hee hath learned to do perfectlye. And when they come to the battayll, the small bande that is well trayned, is most like to haue the victorie. The rude and vnskilfull multitude lieth alwayes open vnto slaughter.

And Frontinus in the fourth booke, & second chapter, writeth Frontinus. thus: Alexander Kinge of Macedonia, saith hee, with a fewe lib. 4. ca. 2. souldiours well trayned, which his father Phillip left behinde him, setting vpon the whole world: slew innumerable armies of his enemies,



# The second Booke

Of warriors.

Chap. 8.

**Aristotle.** As the noble Philosopher Aristotle writeth, in the seventh of his *Politiques*, many cities haue flourished by makinge warre, but when they had once obtained the soueraintye: through peace they fell to decay, as iron gathereth rust with lyinge still. **Valerius** in the second booke, and first chapter, writeth, that *Laelius Atticus Dentatus* was an hundred and twentie times in battell, vnto which hee alwaies went with such courage of minde and force of body, that hee seemed euer to presume of the victorie. The same authour also reporteth that there was one which cut of the fingers of his left hand, because hee would not go into the Italian warre. Then by the desire of the Senate his godes were openly solde, and him selfe cast into perpetuall prison, enforcing him to yelde vp  
**Frontinus.** That ghost most lothsomly in cheines, which hee refused valiantly to venture into the fildes. **Frontinus** in the first booke, and ninth chapter reporteth, that one *Seruius* beinge a younge man, and present in the battell which kinge *Tarquinius* fought against the *Sabines*, perceiuinge those that were about the Standards to fight very slowly: snatched away one of the Standards and thye it amongst the middes of the enemies. To recouer which, the Romans fought so sharply: that they obtained both standard, and victorie. He telleth moreouer of *Macilius* which was Consul, and at the warre which the Romans made against the *Sannites*, who perceiuinge the souldiours fleeing out of the battell towards their tentes: bent the force of his owne band which hee led, against them: swearing, that hee would fight against good Citizens if they would not fight against their enemies. and by that meanes brought them all again into the battell.

Of Philosophers, and Oratours. Chap. 9.

**Archita-  
rentinus.** **Archita-  
rentinus** in the first booke, writeth, that when on a time *Aristippus* the *Socration* Philosopher being throwe into the sea by shipwreck was cast a lande at the shoare of *Rodes*, and found there certain Geometrical figures and demonstrations



## of honest behauiour of al Estates.

monstracions drawne in the sandes: hee cried aloud ioyfully vnto his Dates, let vs bee of good chære Dates (quod hee) for I see heere the foote steppes of men. And soorthwith hee entered into the citie of Rhods, where disputing in their scholes with professors of Philosophy, hee was rewarded with many costly gystes, wherewith hee not onely appayelled himselfe, but also al that were with him, and boze their charges sufficiently for meat and drinke. And when his Dates, being willing to returne into their owne cuntrey, commaunded of him what seruice hee would commaunde them home: tell my cuntrey men (quod hee) that I wish they should prepare such possessions and inheritances for their children, as if they chanced to escape shipwack, might escape with them, and not be taken away neither by violence of conquest, neither by change of fortune, nor by any other aduersitie. Behold here a Philosophicall and holosome document, moouing men more to the study of learning and wisdom, then to heaping vp of spoye. In the olde time when cities weare in peace, sayth *Eustacius* vpon the first booke of the Ethickes, the noblemen and politick gouerners, prouided of the common charge, for such as were studentes in Philosophy, that they should bee boide of all cares and troubles, and onely applye themselues vnto contemplacion. *Hermes* surnamed Trismegistus in his second booke of Constellacions, repo:eth that Politinus the Philosopher, being, as it were, made vnto all ornaments of vertue, to the intent hee might expresse that which he taught by his owne example, and not by any others, and to a void all the insultes of Fortune: chose him a secret place of rest, where hee was far from the trouble of humane conuersation onely bestowing his time in diuine contemplacions. And first hee contemned all titles of honour, accompting those to bee the true honours which by perfection of wisdom hee had gotten. Hee coueted after no wo:ldly thing, but indged that to bee the true riches, namely whereby a garnished minde may finde out the originall of it owne authoritie. *Aristotle* in the Secrets of secrets, aseth this question, what (sayth hee)

*Eustacius*

*Hermes*

*Aristot*

## The second Booke

hath so aduanced the Empire of the Grækes to bee perpetually renowned ouer all the world: Surely that did the diligence of students, and the vertue of the wisemen which loved knowledge, and science aboue all measure.

Aulus.  
Gellius.

Aulus Gellius in his booke of the Sights of Athens, writeth, that it is one of the greatest points of commendacion which was in Phillip kinge of Macedonia, father vnto Alexander the Great, that hee caused him whom hee thought should bee his heier, to bee deliuered in charge vnto the most excellent Philosopher Aristotle, to bee instructed in wisdom, and learning. And, saith seneca, in that world, which men commonly call the golden world, Posidonius affirmeth that wise men gouerned kingdomes, these contayned their handes from other mens goodes, and defended the weake from the more mighty, they perswaded men from dishonesty vnto honesty, and through their wisdom they declared what was profitable, and what otherwise.

Of Phisicians. Chap. 10.

Isidorus.

Isidorus in the third chapter of his Etimologies, writeth, that Apollo is reported to bee the first finder out of Phisicke amonge the Grækes. Which his Sun Esculapius broughte more into the light, who was stricke with a tempest of lightning and so died, and by that meanes both the art and the author perished together, and lay vnknowne the space of five hundred yeeres, vnto the time of Artaxerxes king of the Persians, at what time it was reuiued agayne by Hippocrates, sunne to Asculapius.

Valerius.

Valerius writeth, that when Alexander kinge of Macedonia fell sick at Thacis, Phillip the Phisition made him a potion with his owne handes, and ministred it vnto him. For this Phillip was both an Earle, and a Phisition. And while hee was thus attendant vpon the kinge, there were certain letters receiued and opened, written to this effect, That the king should take heede of Phillip, as of one corrupted by Darknes to poison him. But so sone as the king had read the letters, with

## of honest behauiour of al Estates.

Without any staying he dranke of the Medicine, and deliuered them vnto Phillip to read, for whiche good opinion of his trustie friende and Whistion, he receaued of the Gods an immortall reward. Howbeit I wote very well, that *Quintus Curtius* in the hystorie of Alexander the great, telleth this storie otherwise, namely, how that Alexander returnyng from Babilon, and spendyng long time in rest and idlenesse, he renewed the solemnitie of feastyng and Banquettinge, whiche of long time he had omitted, and thus in a ioplitie he spent an whole day and a night, when Theilalus his phistion inuited him and his companions agayn to drinkyng a fresh. And takyng the Pot in his hand, when he had drunk, as it were, half a draught, he suddenly steyde in the middes and cried out: and his friendes repozted that same to be the cause of his death. But the trueth is, there was Treason wrought agaynst him, the infamie whercof was couered by the punishment of his successours. And in dede Ancipater was chiefe of the conspiracie, and gaue the poyson vnto him. Thus died Alexander in the .xii. yere of his reygne, his traitous nobles falsly accusyng his faithfull Whistion of poysonyng him.

Quin. cur.

Of youngemen. Chap. ii.

**M***acrobis* in his fourth booke of Saturnalia, repozteth, how that Papirius when he was but a childe, came into the counsel court with his father. And when he returned home, his mother demaunded of him what his father had done or sayd in the Senate counsel. The childe answered, that he might not tel. But when his Mother threatned to beate him vnlesse he would declare it: immediatly he deuised a fine & pleasant lye to stop his mothers mouth withal, sayyng, y it was disputed in the Counsel house, whether it were moze expedient for man to haue two wiues, or so: a woman to haue two husbans. This newe told she immediatly vnto other Patrons & gossipes of hir acquaintance. And y next day there came a great flock of them to y Counsel house, desiryng y honourable assyble, y one womā might rather haue .ij. husbands, then one mā. ii. wiues

Macro.

O.ii.

The

## The second Booke

The Senatours wondring at that strainge request : merueled at their so vnreasonable, and dishonest impossuniti. Then the childe resolved the Senat of that doubt, shewing them what hee had tolde his mother. The Senate embraced the childes wit and faithfulness, and made an Act, that hereafter there should no childzen come into the Senate with their fathers, but hee onely.

1 Tale,

*Valerius* also in the first Booke and fift Chapter, writeth of Manlius Torquatus, y<sup>e</sup> while he was yong : he was of so blunt and dul a wit, that his father iudgeing him neuer like to be profitable member to gouerne in the common wealth, sent him into the cuntry to follow husbandry. But afterward hee deliuered his father from danger of iudgment. And likewise his cuntry in the tumult among the Latines, which was wel-nigh consumed in the conflict, and obtayned therefore a most excellent triumph. I suppose, saith *Valerius*, that he was imbased with this blemish of fortune in his youth, whereby the excellency of his old age might appeare moze beuotifull.

Valerius.

And againe in the same place he saith, Scipio surnamed Africane, whom the Gods would haue to be bozne to the intent all vertue should be effectually expessed vnto men in him, is reported to haue spent thristely his younger yeares, but fastidiously of all other from suspicion of lasciuious dissolutnesse.

abi. Max

And this also saith he, hath Fabius Maximus purchased vnto his posteritie, that there was neuer any of better fame then hee while he was young, neither did our Citie of Rome euer bring forth one that in his age was of greater honour and estimation.

### Of olde Men. Chap. 12

Tro. pom.

*Tro. pom.* *T* *Rogus Pompeius* in his second Booke, writeth of Alexander the great, that on a time when hee was goinge forth in a dangerous expedition: he leuied his armie not of Cutters and lusty yong men, but of such antient souldiours as had serued his father and his cuntry in soetimes, to the intent hee might haue no common soldiers, but rather teachers of Chualrie about him. Hee made no Captaiues but men of thier  
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score yere olde, so that no man thought of flaxing, but of hane-  
yng & victoꝝy. And *Valerius* speaking of the old Romanes, saith  
in those daies yong men honoured old age, as though all olde  
men had bin their fathers. *Cicero* in his Booke of old age, re-  
porteth, that in a certen controuersie when *Pisistratus* the ti-  
rant demanded of *Solon*, for what cause he burst reast him so  
boldly, he answered, because of mine olde age.

*Valerius,*

*Cicero.*

*Iosephus* in the first booke of Antiquities: Let no man (saith  
he) thinke that to be false which is written concerninge the  
long lining of our fozfathers in the old time. For in respect of  
their vertues, and the singular profits which they deuised for  
mankinde, as are the Artes of Geometrie, Astronomie, and  
such like: GOD enlarged the tearme of their life, for else  
they could neuer haue come vnto that perfection in them. It  
is read in the Cronacles, that about the yere of our Loyde a  
thousand an hundred twentie nine, *Ioanes de temporibus* which  
liued in the time of Charles the paine, and whose Squire hee  
was, died.

*Ioseph.*

*Papius* in the beginning of his Romane histozie, writeth that  
the same Romulus which builded the Citie of Rome, and cal-  
led it after his owne name, chose into his counsell an hundred  
Senatours whose aduice hee might vse in all matters, whom  
by reason of their yeres, and for the likenes of the charge, he  
called fathers.

*Papius,*

### Of Citizens. Chap. 13

**A** *Aristotle* in the third booke of his Politickes desineth a Citie  
after this maner. A Citie (saith he) is an vnitie of those  
that be like, meeting together to liue in happy societie. And  
felicitie is a certen treasure surpassing all other thinges, and  
the very exercise of all vertues. And these be the things with-  
out which there can be no Citie, for why the lyfe of man re-  
quireth many necessaries. The first is fode, then Arts, next  
weapons to subdue the disobedient: the fourth store of mony:  
the fift instructions in religion whom they call Priestes: the  
sixt a company of Iudges to confer togeather what is right  
and what not, & if any of these be lacking it is no perfect city.

*Aristotle.*

## The second Booke

And therefore there must needes bee Husbandmen to prepare Victuales, Handycrafts men, Warriours, richmen, Priestes and iudges. And mozeouer (he saith) whose hath abilitye to participate or communicate, that is to geue or take counsell, to rule or to bee ruled: the same is a perfecte Citizen.

**Orosius.**

Likewise Citizens ought to agree and not to fall out, for as saith *Orosius* in the second Booke of his *Orchestra*, the most wise Citizens of Athens, beinge taught by their owne harmes, haue said that smal things grow greater by conoord, and great things are destroyed by disagreement, and whatsoeuer was done well or yll in their Commonwealth, their Domesticall contention at home, and their continuall warreinge abroade subuerted all, whereby they left to their posteritie an example of ruine with small hope of recovery, but yet a most certen lesson to learne, that it is good to solow that counsell in prosperitie, which seemeth best vnto vs when we were in aduersitie.

**Vitarbius.**

*Vitarbius* in his worke of Architecture or Building, writeth that the Temple of Mars was builded without the walles of the Citie, because their should be no bloudy dissention among the Citizens, but their force should serue them to defend their walles in time of warre.

### Of Marchantes. Chap. 14

**Valerius.**

*Valerius* in his seventh Booke and fourth chapter, maketh mencion of one *Claudius Centimimalus*, who hauinge an House standinge very high vpon the top of the hill *Celius* in Rome: was commaunded by the Colledge of Southsayers, to take downe sumwhat of the height therof, so that it hindered sumdeale the perfect view of their Southsayinge. But hee immediatly solde it vnto *Calphurnius Lauarius*. Then *Cato* beinge a man of greate integritie, condemned the seller in the law, so that hee coulde not faithfully to the buyer both



## of honest behauiour of al Estates.

both the commodities and discommodities like to ensue of the purchase, whiche hee ought to haue done.

Lykewyse, the same Authour in the first Booke and second Chapter, writeth, how that in the Pzenestine Siege it fortuneth that one which bought a Horse, sold him to another for two hundred Pence, such was the scarcitie of victuals there. But it chaunced not longe after that hee whiche sold it dyed for hunger hymselfe, and he that bought it escaped a liue. The lyke Example is reported by Frontinus, of the Casseline Siege.

Aristotle in the first of the Politickes writeth, that vpon Aristotle a time a certen man reprochfully cast Millesius in the teeth that hee was a Begger, as though Philosophy were a knowledge vnprofitable to it selfe, and in no respect beneficiall to the Professours thereof. When Millesius perceyuinge by the iudgement of Astronomie, that the next yeare there would be but verpe fewe Oliues, in the Winter while there was great store hee gaue Honye in earnest vnto the Fruiterers and Paistors of Cardeines in Miletum and Tyrus, vpon a price for all their Oliues the yeare following, as though hee distrusted not but that there would be great store. But when the tyme came, and there were indeede but fewe, and manie called for them, hee sold them all suddainlye together, makinge what price hee lyst, and by that meanes gatherynge a great summe of Honye, declared thereby how easie a matter it is for Philosophers to be ryche when they lyst, but Kitches is not the thing that they seeke for.

In the same place it is also set downe that in the Ile of Sicil a certayne Marchaunt suddaynlye bought vp all the Iron that was there aboute, or that was to be gotten out of the Mines. Afterwarde there came strainge Marchauntes vnto the Parte, and no man would buy Iron but hee onely, not much rayling the price, but of every fine Talentes hee gayned tenne Pence, reseruing vnto himselfe a competent profit.

But



## The second Booke

But Dionisius the Tyrant tooke his goodes from him, and would not suffer him (as a finder out of wealth, which thinge was much against his profit) to dwell any longer in siracusus. For as the expositor saith vpon that place, tyrants may not abide to haue their subiectes rich.

Of husbandmen and Husbandrie. Chap. 15.

**Orosius.** In the commendacion of husbandry, *Orosius* in the seuenth booke saith, that in the thre hundred fourescore and eleuen yere, after the building of the citie of Rome, *Quintus Cincinnatus* which was Dictator, was found in the cuntry, and taken from the plough, and taking the honoure vpon him, and mustering his Arme: obtained a great conquest ouer his enemies. And *Valerius* writeth, that they which were sent vnto *Atilius* to come take the whole gouernment of the army vpon him, found him in the fieldes going after the plough tayll, sowing of corne. Howbeit those handes whiche were worne with exercise of husbandrye, established the sure welfare of the commonwealth, and banquished hugie armies of raging enemies. And those handes which not longe before guided the pokes of the drawing Oren, held then the reignes of the triumphant charret.

**Plinie.** And *Plinius* in the xviii. booke of the historie of nature, it is the saying of *Marcus Curius*, saith hee, that thesame is a naughty Citizen, that cannot bee sufficed to liue with seven acres of lande. What was the cause then that they had such plenty: forsooth their generallles, and gouerners tilled the lande with their owne handes, and the grounde reioyced at a Laureat share, and a triumphant ploughman. And loke with what diligence they went into the warres: with thesame they tilled their fieldes. And ordered their land with as much care, as they did their Camps. Many times captaynes, yea, and whole Senates haue bin set out of the cuntry. And now bondslaves till thesame ground, and damned handes, and proscribed countnances.

**Valerius.** *Valerius* in the seuenth booke and tenth chapter, telleth of  
Valerius

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Valerius Coruinus, how hee being an hundred yeere olde, and in good strength of bodye, left behinde him not onely a wished example of dealing in Publique functions, but also in tilling the land, and all maner husbandrie. Vale.

And Noble Cicero in the fift of his offices saith, that among all trades, wherby a man may liue: ther is none to be preferred before husbandrye, nothing sweeter, or more plentifulfull, nor fitter for a gentleman. Cicero.

Of Handicraftes men. Chap. 16.

**A**ristotle in his booke intituled secrets of secrets, sheweth of Aristotle the wonderfull operation of the influence of the Planets in the natures of men and other things, by that which hapned vnto a childe the sunne of the kinge of India. For when the childe his sunne was growne to some yeeres, the king would haue had him brought vp in learninge, for which intent hee sent him throughout all India and other Prouinces adiacent, very honourably accompanied, as it was besittinge for the sunne of such a Prince. But the fathers diligence profited him nothing at all, for why, the childes disposition could not be brought vnto anye other thing, but to be an handicrafts man. Wherewith the kinge beinge much troubled in his minde, sent for all the wise men of his Realme to come vnto him, and when hee had told them that the cause why hee sent for them was to knowe their opinions, concerninge his sun: They answered him, that hee should applye him to that wher to he was most inclined, and so hee did. In the same place also hee telleth of a certen weauer that had a sunne, whose nativity foreshewed that hee should bee a greate wise man, full of graue counsell, and in fauour with Princes. And when his father would haue instructed him in his owne art of weauing: hee could not learne it. Then did hee whip him, and beat him and gaue him vp vnto his owne will, and the boy ioyninge himselfe vnto learned men, obtayned knowledge, and vnderstanding of the heauenly motions, and of the gouernment of Princes, and at length was made one of the kinges Counsellors. V.

## The second Booke

Macro.

tellers. *Macrobius* telleth in the seconde of his *saturnalia*, that when Augustus returned from the Adricane victorie: amonge those that went to gratulate his returne, ther was one which caried a Thowgh whome he had taught to say: God save thee Cæsar our Empe. vanquisher of Antonius & being likewise saluted by a Parrat, hee willed y they should both be bought. And wondring at the same in a Pie, commaunded that to bee bought also. Which thing a pooze Cobler beeholding, taught a Crowe to speake in the same maner. And being ouer charged with cost, and seeing that his birde would not answer, was wont to say often, all my labour is lost, all my labour is lost. But at length when the birde had perfectly learned the salutation: hee offred her vnto the Emperour, who answered that hee had already enow such Birdes at home, which saluted him after that sort. Then the Crowe by chaunce remembryng the other speach which his Maister, mistrusting his docility, had often times vttered: began to speake aloud before the Emperour saying: I haue lost my labour, I haue lost my labour, wherat Cæsar laughed, and commaunded him to be bought likewise.

Of Ritch men. Chap. 17.

Emelius.

*Milins Probatus* in his booke, of Captaines of forrein Nations, telleth a storie of the Princes sunne of Athens, how meruelous liberall hee was, who hauinge sermes and grainges in many places of the cuntrey: hee neuer put anye keepers ouer his corne or frutes, but suffred euery man to take what hee list, his seruants followed him with monie to giue away if any lacked immeadiatly, lest hee shoulde seme to deney it by deferring it. If hee saw anye man ill apperrelled, hee would giue him his owne clothes from his backe. Hee alwayes prepared great plenty of meat, that those whom hee found vnbidden in the straits, he mighte haue them all home vnto his house, which hee did euery day and missed not. His credite, his helpe, his goods, neuer was failinge to any that had neede. He encritched many, and buried many poore folke

## of the behauour in all Estates.

folke of his owne cost. *Cecilius Balbus* of y<sup>e</sup> Philosophers toies, reporteth that *Agathocles* kinge of *Sicilia* said, that a man ought to vse plate of gold as hee would cuppes of clay, for it is far moze better to shine in good maners, then in ritches. Hee vsed at his meales to dine and suppe in earthen vessels, and on a time when one demaunded of him the cause, hee answered in this sort:

Cecil.

*Of Sicil though I now bee Kinge, a Potter was my fier.  
Whoso to ritch and high estate shalt happen to aspire,  
Arisinge eft from base degree: vse fortune reuerently,  
And call to minde what was thy state beefore thou rose so hy.*

And therfoze this kinge considering the basenes of his parentage, was content to feede in earthen vessel as other poore men are.

*Valerius* in his third booke, and fift chapter, reporteth that *Marcus Curius*, at what time the Ambassadors of the *Samnices* came to speake with him, bid that they should come into him, wher they founde him sittinge vpon an euell fauoured fourme, very homely. Who merueiling at his pouerty, and deliuering vnto him a great summe of money which they desired him to accepte and to vse it at his neede and pleasure: hee refused it, willing them to tell the *Samnices*, y<sup>e</sup> *Mar. Curius* had rather rule ouer ritch men, then be ritch himself. And remember this, (quod hee) that I can neyther bee overcome in batteill, nor corrupted with monie. The same authour likewise telleth of *Frabricius*, who was greater then any man in all the City in honour and authoritie, and match with the poorest in wealth and reuenue, who also sent backe vnto the *Samnices* many great giftes, in whose tuition and charge they were. Hee was ritch without mony, and kept a great family, for why, it made him ritch not to possesse much, but to desire sufficient.

Marc. Cu.

Of Poore men. Chap. 18.

*Frontinus* in his fourth booke & first chapter telleth how that *Scipio* after y<sup>e</sup> hee had atchiued notable exploits in Spaine, departed,

Frontinu

U.ij.

## The second Booke

Emilius.

departed out of this lyfe in great pouertie, not leaning sufficient to bestow in marriage with his daughters, but that the Senate gaue them dowries of the common coffe? *Emilius* also in the place befoze alledged, writeth, that Phocion of Athens was alwayes poze, when he might haue bin very ritch, by reason of the great honours and auctoritie committed vnto him by the people. The same Phocion vpon a time refusing great rewards which were sent vnto him by Phillip the King, the messengers perswaded him to take the giftes, which although he himself could wel want, yet were it an hard thing for his Childzen to maintaine the glozy and honour of their Father, in so great pouerty. Whereunto hee answered, if my childzen (saide he) wilbe like vnto mee, this small demayne will finde them, whiche hath brought mee to so great honour as you see. But if they wilbe vnlike mee, I will not haue their riotousnes mayntayned with my charges.

Valerius.

Seemably, *Valerius* in the first Booke and first Chapter, writeth of Gyges Kinge of the Lydians, who by reason of his furniture for the warres, & his great wealth being puffed vp in pride, demaunded of the Oracle of Apollo, if there were anye man in moze happy estate, then he: wherunto the Oracle answered, that Aglaus was far happier then hee, which was the pozeest man amonge all the Archadians, but sumwhat in pæres, and neuer departed without the boundes of his owne litle close, holding himselfe contented with the frutes whiche grew vpon his owne land, and the pleasures therof. Who agayne on the other side, glozyinge of the singularitie and excellencie of his ritches: Apollo answered, that he lyked better of a simple cottage, laughing securitie, then a great pallace full of veration and carefullnesse, and that a poze barne wer moze to bee desired with sanetie, then great Treasures exposed to treacherie and grædines.

Likewise the same Authour in the fourth booke and first chapter, sheweth of Agrippa, whose fame is great for making the attonement between the Senate and the common people. Wherein although he deserved immortall commendation:

yet

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yet died he pooze and without mony, insomutch that there was a gathering made among the people for his funerals, or els he had wanted the honour of buriall.

Of Religious persons. Chap. 19.

**T**his woord Religion, as saith *Macrobius* in the first of his *saturnalia*, is so made and deriued because of a certen holynes which is remoued from vs, like as this woord Ceremonie commeth of *Carendo*, lacking. And *Tullie* in his woork of the nature of the Gods, defineth Religion after this manner: Religion (saith he) is a thing wherby, with the reuerent accompaning of Ceremonies, due honour and seruice is done to the Gods. *Aristotle* in the first of his Politickes, saith, that it becommeth a Prince aboue althing to seme to be a worshipper of the Gods, for the subiectes will thinke that sutch a one will offer them no wronge, if they perceiue their Prince to worship and to be in contemplacion of the Gods, neither will they aduenture to practise any thing against sutch a one, hauing, as it were, the Gods his defendours. *Solinus* of the miracles of the world, the twelueneth chapter, writeth how that the people of Creta do worship Diana very religiously, terming her after the gentile maner *Bricomartes*, which may be interpreted, a swæt Virgin. No man may go into her church vnles he go in naked, the monuments wherof which ar there to be sene, do shew the handy woрке of the cunning *Dedalus*.

*Valerius* in the first Booke writeth, that the mothers, and wiues, and daughters, and sisters of sutch as were slayne at the battell of Cannas, were enforced to wipe away their teares and to lay aside their mourning, and to put on white attyre, and to burne incence, and offer sacrifice for the dead. Likewise in the fourth booke and seauen chapter he sheweth, that while *Alexander* kinge of Macedonia was sacrificing vnto the Gods, a certen child taking the censer at his hand stode befoze him, vpon whose arme by chaunce therfel a burning roale, which burned him in sutch sort: that the smell of the burning flesh touched the noses of all that stode about, yet the Childe abode the paine in silence, and neuer moued his

P. 14.

arme



## The second Booke

arme at it, lest he shoulde haue disturbed the kinges sa crisce  
with remoyunge the Censer, or making exclamation. But  
the king taking delight at the Childs patience, to th'ntent he  
would proue how long he could abide, continu ed sacrificing  
longer, howbeit y could not moue the child from his purpose.

Of Straingers, and Traueilers. Chap. 20.

**Utarbius.** *Utarbius*, in the first Booke of the woorkes befoze alledged,  
writeth, that the Grecians were much moze delicate and  
licentious in wealth, then were y sozein Nations. And ther-  
foze they prouided dining parlors, & chambers for their guests  
to feast and banquet in, and at their first cumming they would  
inuite the to dinner or supper, & the next day send vnto them  
chickins, egges, apples, & hearbes, with sutch other like hom-  
ly presents, wherby it came to passe, that the Peinters imita-  
ting in coulours y gifts, that were sent vnto strangers: called  
them *xenia*, which signifieth gifts or presentes. *Theo.* witnesseth,  
that amonge all other men, sutch as were learned were  
not accounted strangers when they came into strange places,  
for although they were far frō their domestical familiars: yet  
were they not destitute of friends and acquaintance, and in  
euery citie where they came, they were reputed as citizens  
and knowne men, and might orderly make disposition of the  
godes being out of dread of y louting, and spight of fortune.

**Valerius.** *Valerius* in his. 7 booke and. 9 chap. writeth of the diuine Plato,  
whose cuntry was Athens, whose scolemaster Socrates, whose  
wit was replenished with heauenly knowledge, and was  
now accompted the wisest man in al the world, so that if Iu-  
piter himself should come downe from heauen he could not  
speake with greater eloquence: he was desierous to traueill  
into Egypt, where, of the pceists of that cuntry he learned A-  
rethmarick, and Astronomic. And from thence hee passed into  
Italy, to the intent y there he might be instructed in Pithago-  
ras pceptes at the mouth of Archicas Tarentinus, Thineus,  
and other Pithagoreans of that place. *seneca* in his third Epi-  
stle writeth thus: This hapneth, (saith hee) vnto those that  
spend their life in traueil, they finde many Innes by y way,  
but litle frindship. The lyke must needs befall vnto them that



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do nothing aduisedly, but rashly, and hastily passe ouer euery thing. And in the same epistle he telleth how Socrates answered vnto one that disprayed traueillinge, sayinge what merueill if thou profit not by traueilling, since thou carriest thy selfe about with thæ?

Of Hunters.

Chap. 21.

*Eusebius* in his cronacles telleth an hystorie, how *Philometer Euse.* that was King of the Gothes, hauing certen wæmf which were in his army, in suspicion for sum causes, draue them away, who wandring in the wilbernesse were thought to bee surprised by certen wild men called Faunes, and by them gotten with child. And by this coupling sprang forth those kinds of monstrous and mishapen men which were first found in the *Æeres* of *Meotis*, vnto whiche place they came by this meanes. For being accustomed and lyuing by hunting, one of them vpon a time shot an Arrow into a dære, and followed the wounded beast so long vntil hee came into those *Æeres*, and then brynging y residue of his company thither, they prouoked and overcame the nations lying nere about them. Their shoulders be very broad, they bee very nimble to handle the Bow and Arrolues, and by that meanes they overcame the people of the East, and possessed their land.

Of Iudges.

Chap. 22.

*Valerius* in the fift booke, and eight Chapter, telleth a notable example which *Cambises* shewed vpon a wicked iudge whose skin hee commaunded to be skawne from his body, and to be spread vpon the seate where he was wont to sit in iudgment, & comanuded his sun to supply his fathers place, & to sit vpon the same seate, prouiding by this strange & cruel fact that hereafter no iudge should be lightly corrupted. He sheweth likewise of a certen woman whō *Phillip* the king had condemned in his drunkenes. When quod y woman I appeale vnto *Phillip* when hee is sober, whereby shee inforced hym when hee was better aduised to consider moze dyligently of the matter, & weastked equitye from him which befoze by intrety she could not obtayne. Again, in the fift booke and first chap. he writeth

## The second Booke

Writeth, that according vnto a law made by Seleucus against adultrie, his sunne, who was apprehended in the same, should haue lost both his eyes. And when the whole City for the honour and duty which they bare to the father, desired that the punishment might bee remitted, long time refusing to bee intreated, but at length relenting at the peoples sute, first putting out one of his owne eyes, and next one of his sunnes: notwithstanding fulfilled the whole punishment, deniding himselfe, as it were, betwene a mercifull father, and a iust iudge.

Policra.

In Policratus the first booke, and second chap. it is set down, that when on a time there arose a certain controuersie betwene King Alexander and certain of his souldiours, and the kinge had the foyle in the field iudgment: hee thankefully accepted the iudgment, and gaue great thanks to the iudges, whose faith hee had experimented in preferring iustice, before the respect of any Potentate.

Of Lawiers.

Chap. 23.

Al. Geli.

**A**ulus Gellius in his *Sightes of Athens*, telleth an historie of a young man, who cumming to Pithagoras to be instructed in eloquence, promised him a great summe of money for his paine to bee payd that day, when hee first pleaded cause beefore the Iudges and obtained it. But when hee had well profited in the art, and would take the handlinge of no causes vpon him: Pithagoras conuented him beefore the iudges, saying vnto him, now will I haue my reward, whether sentence go with thee or against thee. For if sentence go on thy side, then my rewarde is due: and if it go againste thee, then is it due also, for haue I iudgment on my side. Then answered the schollar, vnderstand this much Paiser (quod hee) if sentence go on my side then owe I nothinge vnto you by vertue of the sentence: and if it go against mee, then by our bargaine I owe you nothing because I preueill not, and am not well taught. Which controuersie the iudges perceiuing to bee very litigious, and doubtfull, deferred the matter vnto

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unto a very long day, so that I iudge the case is not yet discussed. *Helinandus* in his second booke of the institution of Princes, telleth how on a time Demosthenes demanded of Aristodius what reward hee had receiued to speake, who answered, a Talent: and I, (quod Demosthenes,) had more to bould my peace. Thus a man may see that some Lawiers tongues may do hurt vntlesse they bee tied with a siluer chein, and many times they sell aswel their silence, as their words. *Valerius* writeth in the seuenth booke and thirde chapter, howe that two men which were geastes in a house, brought certen mony and deliuered it vnto the goodwife with this promise, that shee should deliuer it againe vnto them both together. And a goodwhile after, the one of them came and deceiued the woman, requiringe the monie, and sayinge that his fellowe was dead, which shee forthwith deliuered. Not long after the other came also, and demanded the mony. Whereat the poore woman beeing in distresse: made the oratour Demosthenes of her counsel, who made this answeere in her behalf. My friend (quod hee) this woman is redy to tender the mony, but shee may not pay it you vntlesse your fellowe come with you, for as you say, this was the agreement betweene you, that it shuld not bee payd to the one of you without the other.

*Cecilius Balbus* in the place before recited, telleth of an ancient souldiour of Rome, who on a time being in some danger before the iudges, besought Cæsar to come abroad into the court to helpe him. Vnto whom Cæsar appointed a good lawier. Then the souldiour said, (O Cæsar quod hee) when thou wast in danger in the Asiatic warre I sought not a deputy, but I fought myself for thee, and therewith all hee discovered vnto him the skarres of the woundes which hee had receiued there for him. Immediately Cæsar sprang forth and came to helpe him, fearing lest he might seeme not so mutch proud, as vnthankfull.

Of great mens Bailiffes. Chap. 24.

*Iosephus* in the thirteenth booke and twelue chapter of Antiquities, writeth how that the Emperour Tyberius was

A.

sumewhat

*Helinand*

*Valerius*

*Ceci. Bal*

*Iosephus*

## The second Booke

sumewhat hard and wastward in all his busines and affaires, and looke what Receiuers hee had appointed in Prouinces, hee seldome or neuer changed them: And beinge demaunded why hee did so: hee answered, bicause hee spared the pooze people. For if the Receiuers knewe that they shoulde haue their office but shor time, then would they sucke vntill the blood solowed, and how much the shorfer time they shoulde bee in office: so much the moze intollerable they would deale, and they that came new would destroy all that they founde. Which saying of his, hee confirmed by the example of a man that lay wounded by the way, in the Summer season, and would not haue the flies diuen away which were about the wounde. And one which came vpon the way, supposing that of weaknes hee had let them alone: draue them away. Ah, (sayd he) you haue done ill, for these flies were now full of blood and troubled mee but little, and the freshe ones whiche come will sting mee moze sharply. Euen so new appointed officers do pinche the commons moze eagerly.

Aristotle.

Aristotle in the Secretes of Secrets, writeth in this wise vnto Alexander: A pener set sutch a Bailiffe to rule in anye place which wil bee corrupted with money, for in so doinge thou shalt subuert thy realmes, and besides thou canst repose no assurance in sutch a one as gapeth after treasure, and commuodity. For hee serueth thee for the golde, and giueth vp his sences vnto money, and by pouling of others: seeketh to fill vp vp his bottomlesse bagges. And looke how much his money increaseth so much the loue therof groweth, and perhaps the loue of money may induce him to þ destruction of thy selfe, and thy kingdome. And shortly after in the same place, hee setteth downe fiftene conditions generally to bee required when wee would get, or chosse a Bailiffe. The same Aucthour likewise in þ second booke of his Methorickes, prouing that Procuratours, Rent gatherers, Bailiffes & Receauers ought not vpon small occasion to be chaunged, wher hee vseth for prooue Esops fable of the wounded fore goinge vpon the way, and the flies which sate vpon him and sucked his blood.

Then

## of the behauiour in all Estates.

Then the Archdeon comming by, & moued with compassion would haue diuened them away. To whom said the For, do not so I pray you, for these are now full of blood, and if new should come they would molest me more, as new Bailiffes and Stewards doe.

Of Frindes, and Frindship. Chap. 25.

**V**alerius in the fourth booke and fourth chapter, writeth of a pair of frindes, called Damon and Pithias, which were so faithfully linked in frindship, that when Dionisius the tyrant would haue put one of them to death, and had giuen him respite before he died to go home and dispose his goods in order, the other of them doubted not to yeelde his life in pleadge for his frinde. And when the day of his returne approached, and hee was not yet come, every man condemned this foolish suerty, of folly. Howbeit hee sayd, that hee doubted nothing of his frindes constancy. But at the verie same houer and moment when his friend should haue died in his steede, hee came and offered himselfe to death. Whose frindship and constancy the tyrant wondring at: forgave the punishment, and moreouer requested them to let him bee the third frind, and to receiue him into their constant band of amity.

Likewise the same Authour in the fifth booke and ninth chapter, reporteth how that one Pretolius denyng the request of a certain frinde of his, why then, quod his frind what neede haue I of thy frindship? Say, (quod Pretolius) what neede haue I of thine, if I must do a dishonest dede for thee? Tullie in his Booke of frindship writeth, & when Tarquinius the proud was expelled out of his kingdome, hee then understood who were his trusty frinds, and who vntrusti, when he could neither bee euen with them, nor requite their benefits.

Seneca also in the second of one of his woorkes, writeth & the philosopher Archesius had two frindes, a poore man, and one that was sicke, but both of them for shamefastnes sake, dissolved their frindshippe. Whiche thing when the Philosopher understood: hee thought & hee ought to succour them without shamefastnes, and that with speede. He pruely put a bag

## The second Booke

of many vnder one of their Pillowes, the other not knowing thereof, that laying aside all foolish and vnprofitable shamefastnes, his frinde might see me rather to finde that which he wanted, then to receiue that which he asked.

Of Kinsfolkes. Chap. 26.

Valerius.

**V**alerius writeth in the first booke and first chapter, that in the old time men were wont to make solempne feasts, which they called caristia, whereat were none present but kinsfolke and allies, that if chance there were any controuersie or breach betwene any of them at that solemnitye, in that time of making mery, the matter might be proposed, and heard, and friendly ended.

Likewise he writeth in the eight booke, that when Decius the Generallof Emperour for the time, would haue set the imperial Diademe vpon his sun Decius head, he refused it, saying, I feare mee least when I am Emperour I leane to be a sun, rather let my father haue the gouernment, and let it be my dignity to be obedient vnto him.

Moreouer in the first booke and first chapter, he telleth of Celsus, who being commaunded by cesar, the conquerour both of all abroad, and at home, to banishe his sunne for that he had ministred some occasion of distruste that he affected the kingdome, answered him saying: truly cesar (quod hee) thou shalt sooner take all my sunnes from mee, then I will send away one of them at thy commaundement. So what great bouldnes this was, that he would not yeld vnto him to whom all the world was in subiection. Likewise the same authour in the fourth chapter writeth, that on a time the Prætor deliuered a malifactor, which was a woman, borne of a good family, vnto the Jailor to be executed in the prison, who being moued with compassion towards the woman, put her not to death immediatly, but gaue leaue vnto her daughter to come vnto her, lookinge vnto her that she should bring her mother no foode, so thintent hee might kill her by famine. And when certein daies were past, mercyeing how she liued so long, in the ende hee perceiued how the  
louing



## of the behauiour in all Estates.

louing daughter relieved her mothers hunger with the milke of her breasts, which strange fact being reported to the Counsell, procured the womans pardon. For what will not loue & duty finde out: and what is so rare to be seene, as the daughter to giue the mother suck? A man would thinke that it were against nature, vnlesse it were the first and principall lawe of nature, to loue our parentes.

Of good Weemen chap. 27.

A Good Woman ought first of all, to set light by tempo: all goodes: touching which point *Valerius*, in the fourth booke and first chapter telleth the story of Cornelia, which was mother vnto *Gracchi*: the same vpon a time receiued into her house of guestred a gentlewoman of Campania, who shewed her very beutifull Jewels and ornaments, which she had in store made according to the fashion in those daies, but she gaue her a quip so: For when her children came home from schoole, and al these be my iewels & ornaments, quoth Cornelia. For truly, who so coueteth nothing, hath althing, & in greater assurance then he that hath much goods in possession. And since worldly goods are but casuall, yet are the vertues of *h* minde such as are subiect vnto no misadventures of Fortune. Secondly she ought to ouercome all carnall desire. Touching which point, *Orosius* writeth in his fift Booke, that when the Germanes were ouercome by *Marius*, their woemen with a more constant courage then if they had bin the conquerours, desired the Consul that he would saue their virgins liues vpon condition *h* they might preserve their chastity, and be reserved to minister vnto the Gods. But when they could not obtaine so much of him: they dashed the braines of their yong children against the stones and hanged themselues. Thirdly she ought to preserve her loyalty, & the tokens of her goodwill towards her husband, whereof *Valerius* writeth in his fourth booke and fift chapter, that at what time the Spartanes kept certain Lacedemonians in prison, whom they deteined there to put them to death, their wiues being woemen of noble blood, came thither, and desiring to speake with their husbands be-

*Valerius,*

*Orosius,*

*Vale.*



## The second Booke

foze they were executed: obtained licence of the Cailer to go into the Prison vnto them. And when they were gone in they exchanged their apparel with their husbands, and so the men departed out of the prison in their wiues atyre, muffled, as though they had couered their faces for grief & heauines. *Spokeouer* a woman ought to geue her husband good counsell.

*Seneca.*

The like example as touchyng the foze herof, is by *seneca* set forth, shewyng y when Augustus the Emperour of Rome bethought him how he might reuenge himself on one whiche sought his death, the Emperesse aduised him that he should follow the trade of all good Philosophers, who sayyng that they can not preuaile with Medicines of the same qualitie with the disease, apply the contrary. *Wherfoze* sayd she, sayyng that you cannot preuaile by seueritie, proue to win by gentlenes, which hee did willyngly, and toke effect.

Of wicked Women. Chap. 28.

*Orosius.*

*Orosius* in his first booke of the work befoze alleaged, setteth it downe, that when Ninus kyng of the Assyrians was dead his wife and Quene Semiramis reigned in his steede, bloudely semblzyng the kyngdome with slaughter the space of. xliij. yeres. The same burnyng in lust, and thirstyng bloud, amog so many horrible murders and abominable whozedomes, hauyng quatted her greedy desier with so many whozish deuises and strange maners of couplyng, at length hauyng conceaued a sonne by shamefull dealyng, and nourishyng him by vngodly meanes, and hauyng had with him incestious medling, she sought to couer her prinate shame with publique wickednesse. For she gaue forth in comaundement that there should be no such reuerence nor respect betwene parents and children, nor no discretion vsed in taking of wiues or obseruinge of matrimonie, but in that point it should be lawfull for euery man and woman to take whom they lusted. *S. Ierome* wrytyng against Iovinianus, repositeth that the wife of Sylla was a common woman, or as they terme them a good fellow. And likewise Pompeius that ouerrame welnigh the whole world, had

*S. Ieron.*

## of the behauour in all Estates.

had an incontinent Lady to his wife. Cato also which was called Cato  
*Censorinus*, married a very baggage of a meane parentage,  
 yet was she a shrew and a whoze, and that moze strange is,  
 proud and saucy to her Lord and husband.

*Iustinus* the abidger of *Torgus Pompeus* writeth, that when *Iustinus*.  
*Grippus* which was sun to *Deme*. had recovered his fathers  
 dominions, & had quite ended al forrein dangers, he was after-  
 ward assaulted by treason of his owne greedy mother. Who  
 for the desire that shee had to reigne hauing betrayed one of  
 her sunnes and by that horrible dede puttinge of all motherly  
 affection, supposed now that her dignitie and honour was  
 much embased by the conquest and renowne of her other  
 child. Wherefoze vpon a time she watched opportunity, and  
 preparing a cup of deadly poyson, presented him therewith  
 when he came hot and thirsty from exercise. But her attempt  
 tooke contrary effect. For *Grippus*, as it were offeringe duty-  
 full courtesie to his mother, desired her to begin vnto hym.  
 At the last he vrged her so far, that he found out great proofes  
 of her purpose, wherewith the Quene being overcome, and  
 turning the mischeif vnto her self, died with the poysoned po-  
 tion which she had prouided for her sunne.

### Of married Weemen. Chap. 29

*Valerius* writeth in the fourth booke and third Chapter, that *Valerius*.  
 when *Iulia*, who was daughter vnto *caesar* & wife to *Pompeius*  
 the great, beehelde her Lorde and Husbendes Colone  
 brought home all bloody out of the fildes, beinge stricken with  
 sudden feare that some violence had befallen vnto him, fell  
 downe in a swonde and was deliuered of Childe befoze her  
 time, not with out great losse and detriment of the whole  
 Empire.

And *Cecilius Balbus* in the place befoze recited, writeth a *Cecili. bal.*  
 storie of a certain man whose name was *Damelius*, to whom a  
 companion of his objected that he had a stinking breath. The  
 departed he home vnto his wife discontented, & chiding with  
 her for not telling him therof befoze. The his wife said surely

## The second Booke

I would haue done so (quod she) but y<sup>e</sup> I thought that al mens breathes had smelt in that sozte, and therfoze very like it is that shee had neuer ioyned her mouth vnto any other mans.

Valerius.

Valerius also wryteth in the first booke, and third chapter, of Tercia Emilia the wife of scipio African, whose singuler good will and pacience toward her husband was so great, that perceiuinge that her Loyde bare good affection vnto one of her Handmaides: she dissembled the matter and would not see it, so: that she would not seeme to suspect or blame her Loyde of incontineney, or to moue him to impaciencis which was conquerour of the world. Pea after her Husbands decease, shee made her handmaid free, and bestowed her in mariadge with one of her free men.

Lykewise Sulpicia was most diligently kept by her mother Iulia, because she should not follow her husband Lentulus into Italy, who was proscribed and condemned to dye. Howbeit she chaunged her atire, and put on the garment of a seruant, and taking with her two Handmaides, and two men, stole away secretly vnto him, not refusing to banish her selfe, that her faith might be knowne to her condemned husband.

Of good widowes. Chapter. 30.

The word Vidua which signifieth a Widow, soundeth as if were Diuisa, that is to say, one that is deuided and parted from her Husband. And Valerius wryteth in the first booke & first chap that in the old time those women y<sup>e</sup> were contented with one husband & once marryng, were crowned w<sup>th</sup> a Garland of chastyty, supposing that the tastng of many and often wedlockes, was a token of a certen kinde of intemperancy.

from.

Saint Ierome in his worke against Iouinianus reporteth that when Catoes Daughter had mourned foure weekes so: the death of her Husband, a certen Patron demaunded of her when she would make an ende of mourning: who answered, when she made an ende of lpyng.

Likewise y<sup>e</sup> same Authour in his booke de Anima, wryteth of her, that when on a tyme a frind of hers perswaded her to mary

## of the behauiour in all Est ates.

marry another husband since she was yet but young, and her beuty fresh & flourishing: she answered that she would not: For, said she, if I chance to finde as good an husband as I had before, I will not stand in feare to lose him: but if hee bee euell, what neede I to trouble myself with such an one? And agayne in the same place, when one in the presence of Porcia, praised a certain woman which had buried one husband and married the second, she answered, that a good and an honest woman neuer marrieth but once. And semblably Valeria which was sister vnto the Messalas, after the decease of her Husbande would neuer marry agayn, and being demaunded the cause, she answered that her husband alwaies liued vnto her. Arthemisia also which was Queene and wife vnto Mausolus kinge of Caria, although in respect of her fidelity towards her husbands shee bee singularly commended, yet is she most praised for that shee loued her Husbande alwayes as deere as when hee was dead, as if hee had bin liuing: and in the honour of him shee builded a most bewtyfull and renowned Sepulcher, in so much that thereof all greate and sumptuous Sepulchers are called Mausolea, that is to say, like Mausolus monument.

### Of Virgins. Chap. 37.

**C**oncerning *Virgins*, Saint Ierome writeth against Iouinianus, that it appeareth in how great honour virgins were had among the people of Rome, for asmuch as Consuls and generallies of Armes sitting in their triumphat chariots when they returned home with conquest ouer their enemies, and finally all kinde of degrees were accustomed in meetinge them, go out of the way, and giue them place. Nichanor when hee had overcome and subuerted the City of Thebes, was taken in the loue of a captiue virgin. And desiringe her embraces and company in the commendable lawe of wedlocke, which thing a captiue might well haue liked of, hee found by triall that vnto chaste mindes virginity is more deare then a kingdome. Whom the louer when shee was slayne held in

## The second Booke

his owne hand, lamenting his owne greif, and her most miserable condition. *seneca* in his first booke of declamations reporteth that a vestale virgin wrote these verses folowing:

O happy married wiues, your life is fraught with ioy,

For that I may not taste your state, I die in great annoy.

Against which, there was alleaged an answer in this sort:

As one that tried hast a man, thou yeeldest vp the ghost,

Or diest bicause thou art denide the thing thou comest most,

both which thinges ought to be farthest from a woman of that cote. For vnto the the Magistrates do cast downe their faces in token of reuerence, vnto the the Consuls and Pretors giue the vpper hande in the strates, and it is no small callinge to be both a virgin and a priest: and that which hath bin spoken with so great affection that it seemed to procede from the very hart & intrailes must needs bee true, that what woman soeuer wisheth the ad, euen without the ad doing is an harlot. *valerius* in the seuenth booke and third chapter, writeth of a certen vestale virgine in Rome called Tuccia, whose chastity beeing obscured with a sinister report of incontinency, and shee her selfe beeing priuy of her owne innocency, tooke into her handes a siue, and thus prayed vnto the goddesse Vesta, saying: Vesta, if I haue alwayes touched thy sacrifices with chaste and undefiled hands, commaund that I may take water out of the riuer Tyber with this siue, and carry it into thy Temple. Which indeede shee accomplished, the common course of Nature giuing place to her bould attempts.

Likewise *Saint Ierome* in the place before alleaged, writeth of another vestale virgin named Claudia, who beeing suspected that shee had playd the harlot, and at that presente the Image of the mother of the Gods stuck fast in the Wase of Tyber in a shippe, to giue example therfore of her integrity, it is reported how shee tied her girdle vnto the shippe and that shee drew it so away, more the many thousand men were able to accomplish.

And giuing vp in his teeth followed, with all eyes it was at her feet, and shee other looking there as making a point of her own selfe returned among the women to her little by Iuditha, and Ierome

## of the behauiour in all Estates.

And, Saynt Augustine in his worke de ciuitate Dei, writeth that the antient Romanes were wont to bury alieue the bestale virgins that were corrupted, and whatsoeuer other wemen were taken in adultrye, they were one way or another punished, but none were put to death: supposinge it meete to punish moze seuerely the breach of a deuine bolwe, then of humane chastity. And thus as I iudge I haue runne ouer all sortes of men with whom a man may happen to bee conuersant with all at the table.

FINIS.

¶ The third Booke of Table Philosophy, which containeth certen delectable and pleasant Questions, to be propounded while wee be at meate, or at any other time.

The Preface.



Now, since we haue already breifly intreated concerning the manners and behauiour of those with whom wee may chaunce to be accompanied at the table, next it remaineth that with like breuity we run ouer certen pleasant questions of table talke. For as witnesseth Macrobius in his first booke of *saturnalia*: A well nurtered minde cannot solace it selfe with more profit or seemelines, then in taking opportunity to dispute and demaund questions after a learned and vertuous manner, and if neede be to answer with courtesy, and men cannot question of any thing with greater delight then of matters of learning. And therfore as saith, the same Macrobius in the third booke, the first thing which we ought to obserue at the table is to weigh the estimation  
B.g. and

## The third Booke

and callinge of euery geast, and the next to take occasion when he seeth it offred to speake, not to poure forth our own secretes amonge the cuppes, neither yet to minister crabbed and vnpleasant talke, but rather profitable and delightfome Questions.

### ¶ The first Chapter containing fīue seuerall Questions.



First therefore and foremost,

this may bee demaunded: whether that the Aier or Meate bee more necessarie for the preservation of the lyfe of Manne? And it seemeth of the twayne that Meate is moze necessary, since that is moze necessarie whiche

suppliyeth that substance whiche is lost, and whiche may be a member or part of a member of the bodie, of whiche nature is our Meate according to the assertion of Auicen. But indeede Constantinus is of the contrary opinion, sayinge, that Aier is moze necessary, to the body, prouing the same both by Reason, and experience. By Reason thus: Life consisteth in naturall heate, because naturall heate is the beginninge of lyfe, wherfoze that thinge which tempereth naturall heate, retayning it in the naturall temperature is moze necessary, but the Aire which by way of breathinge wee breathe in, is of such sort: it herfoze it is moze necessary. By experience thus: If a man be suddenly brought out of a stinking close prison, first he desireth to take the fresh Aier, and afterwarde calleth for Meate, and Drink. But against the reason first alleaged it may bee answered negatively, for lyfe consisteth in two points, the one is a beginninge sumwhat far of, as restoringe that which is lost, and the conseruation of all the members and parts. In respect of which, the nourishing of natural heat

uicen.  
instan.



## of pleasant questions and problemes.

is most necessarie, whiche is immediatly and principally maintained by the qualities of the Aire. And therefore Aier is moze necessary to the p̄seruacion of lyfe, for that it respecteth the life principally and immediatly.

Secondly, it may be demaunded whiche of the two, Meate, or Drynke, is more necessarie vnto life? To this may bee answered that Meate is, although that Drinke bee commonly moze desired then Meate. The reason of the first is, that that is moze necessary which restorēth the thinge whiche is lost, then that which serueth onely to conuey the iuce about al the body. But Meate is ordained to restore the parts, and Drinke to cary the meate about the body: wherfore the conclusion is manifest. And that Drinke is moze greedely desired: the reason is, for that Drinke delayeth the vehemency of natural heat, in which respect it is moze necessary vnto lyfe then Meate, as is y<sup>e</sup> Aier also. Thus Drinke hath two offices, first it conueieth the Meate vnto all partes of the body, and so is Meate a thing moze necessary then Drinke. Secondly, it mitigateth the naturall heate, and p̄serueth it in the iust temperature, and is therby moze necessarie then meate. Wherfore any lyuing creature can longer liue without meate, then Drinke.

Thirdly, this question may be demaunded: Wether euell Aier or euell Meate do more hurt the bodye? Whereunto it may be absolutely answered, that euell Aier hurteth moze, for, that it is moze noisome vnto the hart, which is the soueraine of Naturall heat, and of the spirites. Howbeit, wee may vse a distinction herein, that a thinge may be harme after diuers manner of wayes. First, if it touche some noble and principall part, and the other thing do not so. Secondly, if it alter it often times and it cannot otherwise be aboyded. Thirdly, if it touch it immediatly. And by these thre meanes euill Aier hurteth moze then euell Meate. For it toucheth a principall parte, and it is often dyuolue in, and it toucheth the part immediatly. Fourthly, a thinge may hurte the moze, because it maketh a stronge impression. Fifthly, if it continue there longe, and cleaue longe time vnto the

## The third Booke.

member. And by these last meanes, corrupt meate eaten annoyeth more then naughtie Aier drawing in.

Fourthly, this demaund may be moued: Whether Meate or Sleepe do more comfort the bodye? It may bee answered, that lack of Meate doth more graue the body then lack of sleepe, and therby concluded that Meate is more necessary then sleepe. And the reason is this, for y<sup>e</sup> sleepe restozeth not that which is lost, neither appeaseth the vehemency of natural heate from working vpon the natural moisture, which being consumed, then death is at y<sup>e</sup> doze, which meate doth: wherfoze it is more necessary. Moreover, there be thre powers, the Vitall, Naturall, and Animall. The Animall is not so much appertayning vnto the substaunce and effecte of lyfe, as the other two are. Wherfoze, nutriment which belongeth vnto the Natural and Vitall faculties: is more needefull then sleepe, which belongeth vnto the Animall vertue onely.

Fiftly, it may come into question: whether the Aier or Meate do more nourish the body? Vnto this may bee answered, that there is some kinde of Nutriment which goeth into the substance of that which is nourished, and is conuerted in to the same, and after this maner the most finest and subtilest partes of the meate is nutriment vnto the spirits, and not the Aier. Secondly, a thinge may bee termed a nutriment vnto the spirites, because it comforteth them, and thus wee call that the temperature or temperamēt of any thing which preserueth the same and nourisheth it, hauing some proportion with that which is nourished. And in this manner, Aier nourisheth the spirites, refreshinge, and preseruing them in their naturall temperature. And this much concerning this Question.

The second Chapter containinge

12. Questions.

**T**he sixt Question moueth this demaunde: Whether euell Meate can ingender good iuce? And accordinge vnto the opinion of *Haly super tegni, &c.* It is answered that there may bee engendred good blood out of euell Meate, & contrarywise also

## of pleasant questions and problemes.

also. The reason is this, good Meate may be euellly digested, and so therof become euell blood. And contrarywise, naughtie meat well digested, and so conuerted into good blood. So y in enery kinde of meat, yea if it were of a venimous qualiti are found two natures. The one, wherein it is vnproportionable vnto the nature of the partes of the body, and by this meanes euell meat ingendzeth euell iuce, and this is the proper effect which euell meate worketh. The .ij. nature is wherby meats haue the qualitie to become proportionable vnto the partes & like vnto them, and in this sort naughtie meates may ingender good iuce. For when Nature is stronge, she is able to remove the other qualitie whiche is nearest vnto her, to wit in the same meate which is receiued, and when it is altered she bzingeth it vnto her owne qualitie, and so of euell meate engendereth good blood. And contrarywise, if Nature be weake and feable, she is not able to ouercome the meates, & to bzing it vnto good effect, which of it self is of power to be conuerted into commendable nutriment, & therefore sayling for want : turneth good meate into euell iuce.

Seuenthly it may be demaunded : Whether a simple, or a compownd Meate be easiest of digestion : To this wee must answer with *Dysanous*, as appeareth in y last of the *Saturnalia* that simple meate is the easiest. For cruditie and surfeit commeth two maner of waies, either by the qualitie or quantitie of the meate. By the qualitie, into which the meat is conuerted if it be not agreeable vnto the rest of the humours of y body, & by y quantitie therof, if ther be moze receiued into y body then nature is able to digest. Then, for as much as the diuersitie of meats hath diuersity of Natures, & some are soone digested and conuerted into iuce, whiles the harder lye boyling in the stomack : the first wareth sower and vnprofitable and is perceiued by sower & euell sanouring belching, & there whiles that which is harder of concoction procureth gulping, & boyling in y belly, euen as graine wood lieth smoking when it taketh heat of the fire. Besides that, the diuersitie of meats prouoketh gurmardize, & a desire to eate moze then enough,

*Dysanous.*

## The third Booke

so that Socrates counselled very wiselye that men shoulde abstayne from such meates as seeme to prouoke appetite when the belly is full, or to increase thirst, when a man hath drunken sufficient.

Eighthly, it may be demanded whether it be good to walk immediatly after meate or not? And hereunto it is to be answered, that there is two sorts of Potions, or exercises. The one may be termed a toyle, and that is not good after meate. The other is a kinde of walking either within doores, or abroad downe some hill, wherof I haue intreated, and the same moderately diueth the meate down vnto the bottome of the stomack, to the intent that naturall heate, which befoze was as it were a sleepe may be awakened and stirred vp, which is requisite after meat.

*Iaac.*

Ninthly, some man may demaund whether it be good to sleepe immediatly after meate or not? wherto I answered, that sleepe is not holosome while the stomacke is burdeined, for it procureth the meate to be burned, as witnesseth *Aulcen*, like as the bread burneth when the Duen is ouer heated, as also because it procureth the reume and payne in the head, wherfoze most expedist it were to deferre sleeping vntill the meat be departed out of the stomack.

*Aulcen.*

Tenthly, What is the cause that if a man stay longer for meat then his accustome houre, hee leese his appetite? It must be answered, that when the stomack hungreth and findeth no meat to worke vpon, it draweth euil humours from all parts of the body & feedeth vpon them, and is thereby falsly and counterfaitly satisfied, and so desireth no more, wherfoze in this case *Rhasis* giueth aduise, to drinke a draught of warmewater or tisane, wherby to prouoke the party to vomit if it may be.

*Rhasis.*

Eleuenthy, Are our bodies warmer before meat or after? *Galen* saith in his second booke of the summe of Physick, that naturall heat is augmented three waies: either in quantity, as in applying swete and warme furies, or the belye of a young whelp vnto the stomack: or in quality by medicines, or ioyntly by both meanes in meates, and by this meanes the

*Galen.*

body

# of pleasant questions and problemes.

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body is warmer after meate then it was before.

**T**welvetly: whether doth fasting hurt more a cholerick person or a Slegmaticke? I answer according to Hypocrates, that it hurteth most a cholerick, the reason is, for that heate moze aboundeth in a cholerick persons stomack then in a slegmaticke so that the same heat consumeth moze, and consequently maketh him moze to desire swete. Moreover, steame may be turned into blood, but choler can neuer, so that the Slegmatick person containeth in his body the matter and substance of blood, and may therby the better satisfie the appetite. As for the cholericke, he hath in him no such matter, wherefore hunger is moze grievous unto him then to the Slegmatick, as experience in them both proueth to be true.

Hypocr.

The .iii. Chapter, containyng .x. questions.

**N**ow in this questio it falleth out that many are desirous to vnderstand, what should bee the cause that many men are very hungrie, and looke when they sit downe to their meate, they are immediatly satisfied with a lile. Again, some have but small appetite, and when they bee sit at their meate, they eate greedily: ~~all~~ hereunto we must answer, that this changeth according to the diuersity of stomackes. For some mens stomackes are small & hot, and in y<sup>e</sup> the stomack is hot it desireth much, and in that it is small the heat disperseth soone the meate ouer all the capacity therof, and maketh a fantastick fulnes, so that litle meate sufficeth such. Other some haue large stomackes and couls, and in that their stomackes are cold, a litle meate filleth them, but in that their stomackes are large, they feede much and a long time.

**S**econdly: which of the twayne, those which haue a stronge heat or a weake, are able longest to abide hunger? Surely I suppose that they which haue the stronger may fast longest, since for the moze part such persons are of the stronger constitution. Howbeit this distinction is to be noted, that there be two points to be considered in fasting, to wit, y<sup>e</sup> resolution of natural heat, & the vtter quenching of the same, & the stronger nature is able best to sustaine them both. And secondly, the

L.

dis.

## The third Booke

discōmodities ar to be weighed which ensue fasting, of which the strongest nature sustayneth moe then doth the weakē.

Thirdly : how chanceth it that those whose powers be small and narrowe, can abide hunger better then they which haue wider? Bicause through wide and large pores, the body is moze abundantly resolved, & lesse through the narrowe and small pores, wherfore it remayneth which should prouoke appetite.

Fourthly: doth choler nourish or not? vnto this demaunde wee answere, that although Galen and Isaac say, that it nourisheth not, bicause blood onely nourisheth: yet Auicen holdeth opinion that choler nourisheth also, which two opinions of singular learned men, we must make to agree after this maner. Ther are two sortes of choler, wherof the one, which is contained within the gall cannot nourish: the other necessarily concurrerth with the blood, wherewith the partes of the bodye which are of a cholerick constitution, are as well nourished, as the sanguine partes are with the blood.

Fifthly, whether can the sicke or the whole best indure hunger? Some hold opinion that the sicke can, bicause naturall heat in a sicke person is busie in resolving moe humorsities, breathes, and vapours rising from the humours, then in an whole person. Howbeit this reason is weakē, first bicause there can be no partes nourished, noz spirites engendred by corrupt humours, and secondly if this were so, then shoulde there be moe spirites in a sicke body then in an whole, and bicause the spirits are the carriers of the powers and strength into althe partes, the sicke shoulde be stronger then the whole, which is evidently false. But to growe to the purpose, we answere that whereas the sicke tolerateth hunger better then the whole person, there are three causes to be giuen: the first is bicause nature is occupied about the sickness, and the cause therof: the second, for that the partes of the body are infected and healed with the corrupt matter, and therfore do not desire nutriment: and the third is bicause the strength of the sicke party beeing, as it were, layd a slepe and weakened, canleth them to haue no appetite vnto meat.

Sixthly, whether in the force of a strong & weakē stomacke: best

Galen.  
Isaac.  
Auicen.



## of pleasant questions and problemes.

best able to abide hunger? The force of a strong stomach drieth most, but it may best sustaine forbearing of meate, and contrariwise the appetite of a weake stomach looketh lesse for meate, & is not so well able to abide delay from it.

Seuenthly, which of the twayn is best able to indure hunger hee that is accustomed to eate much meate or litle? It may be answered that hee that vseth to eate much meate may best fast for by reason of his great rauening hee hath but small heate, and therfore may best indure hunger, & so likewise contrariwise, bicause of the contrary cause.

Eighthly, whether doth fasting more grieue men in hoate or cold seasons of the yeece? It is more noysome in Summer then in winter, bicause the body is more resolu'd in Summer then it is in winter, and therfore ought then to be feed more abundantly and very often, and in winter it sufficeth to eate once in a day.

Ninthly, why are those that feede griedfully soonest filled? Hereunto wee must answere as it is writtē in the *saturnalia*, that they which feede griedely eate in much aier with their meate by reason of their wide gaping, and often fetchinge of their breath. And therfore when the veines are filled with aier, the appetite is fully satisfied.

Tenthly, wherfore are wee able to abide hoat meates and drinckes in our mouth, which wee cannot for heat suffer in our handes? Wee answere as appeareth in the place before alleaged, for that the naturall heat which is contained within the inner partes of the body is very sharpe and vehement, and therfore it overcommeth & weakneth whatsoever other hoat substance cummeth within the mouth, wherfore then when thou puttest eny extreme hot thing into thy mouth, gape not wide nor fetch not thy breath in oftē, thinking thereby to cole it, but rather shut thy lips almost close together, to the intent the greater heat which cumeth out of the belly, may help the mouth, and that greater heat overcome the lesser, as for the hand that can abide no hot thing bicause it is holpen by no other heat then is in it self.

The. 4. chap. containing. 7. questions.

L. y.

Some



## The third Booke

**S**ome man may haply moue this question: what is the cause that when a man which is hungry drinketh, thereby he asswageth his hunger? but if hee bee a thirst and eate, his thirst is not thereby slaked? Unto this demaund there is answere made in the Saturn. that there is no impediment but that liquoz may passe into euery part of the body, and replenishe the veines therof. But the substance of meat is moze grosser, and it cannot passe into the veines until it bee digested by litle and litle, so that it cannot slake the thirst which it findeth, yea rather it soketh by y<sup>e</sup> moisture which it findeth, wherby thirst which is the want of moisture, is moze increased.

**S**econdly, Such as are fasting, whether bee they more an hungred then a thirst? By the same place I answere y<sup>e</sup> they thirst most, sozasmuch as naturall heat woꝝketh continually vpon the foode and nutriment which wee receiue, consuming it away. Which also appeareth in children whikes they be infants which consume and concoct great stoare of nutriment by reason of their vehement heate. But contrariwise wee perceiue how easely old men can sustaine fasting, by reason of the defeaute of naturall heat in them. But in the middle age, if naturall heat bee stirred by with exercise, it procureth a stronger appetite vnto meat, soz want of naturall heat. Wherfoze, if there bee alwaies heate in appetite, & moisture bee the peculiar substance wheron heat woꝝketh, if when a man is hungry bee desirerth meate, surely heat especiallye requireth his own nutriment, which being receined, the whole body is thereby refreshed, & ca<sup>n</sup> y<sup>e</sup> longer tary soz moze souder sustenance

**T**hirdly, why is it that wee conceiue more delight in drinking when wee are a thirst, then in eating when wee be hungry? Drinke, as a substance moze liquid the meat, soner perceath into the stomack & the rest of y<sup>e</sup> body, and at one time maketh a great & sensible delectation of the body to arise in euery part therof, wheras meat by smal and small recomfoꝝteth y<sup>e</sup> want and weaknes of the same, wherby the delight therof is much diminished. Fourthly: why doth the self same drinke seeme stronger to one that is fasting, the to one that is full? Hunger emp<sup>r</sup>tieth

## of pleasant questions and problemes.

tieth & veines, & fulnes stoppeth the, and therfore wh̄ as the drinke passeth through the empty partes, it is farre more euident perceiued, and causeth more strong sense of delectation vnto the tastinge.

Fiftly, If a man be thirstie and haue a drie stomack, whether may a litle drinke suffice him or not? It is herunto to be answered according vnto *Galen*, those which haue drie stomackes are soone a thirst, and a litle drinke sufficeth them. The reason wherof may be this, for that euery member which is drie, shrinketh together and wareth to be of lesse capacitie then it was before, whiche hapneth vnto the stomack which is drie, and therfore is some filled, and with a litle drinke. And in the stomack there is ingendred great thirstines, when the mouth therof wareth drie and desireth to bee moistened with drinke, and then a litle drinke sufficeth it. For when that which was drie and hard, is shrunken together, the capacitie thereof is some filled with drinke and a litle extinguiseth the thirst, in somuch as it salet not it owne emptynes, and this thirste some returneth againe.

Sixty, May the stomack be ouer charged and troubled with too much drinke? Surely *Galen* affirmeth the saue, and the reason may appeare out of the premisses. For if a drie stomack by reason of the narrownes therof, be full with a litle drinke, if then the drinke be more then the capacitie of the stomacke be able to containe, needes, as *Galen* saith, must much drinke ouer flow and runner in it.

Seuenthy, why can a moist stomack beare much? A moist stomack is in all points contrary to a drie, for it is very soft, like vnto a soft bottle or bladder, & for that cause is able to containe more, for it yeldeth euery way as the meate which is receiued chanceth to fall or sway in it, & also apparent it is to sence, that a moyst bladder will receiue more then wyll a drie one, and so likewise wil a moyst stomack. And moreover forsomuch as it is moist without any dryenesse, which may procure thirste, therfore it much desireth not drinke, howbeit it receiue much and is nothinge grieved therewith, as is the

## The third Booke

**Drye Stomack.** And for this cause, the Danes, Polonians, Flemmynges, yea, and the Englishmen can beare much drinke, because their stomackes are wide, procured by the softnesse of moysture. But in hoat Regions as are Spayne, Barbarie, and such like, the inhabitants do thirst much, and drinke but little, because of the drynesse of the mouth of the stomacke, and in such their stomackes can receiue but little, because of the drynesse therof.

The .j. Chap. of Thirstinesse, containing  
4 questions.

**N**OW are we occasioned to moue this question concerning Thirstines, Whether the cause therof proceede sometime from the Lungues or no? Which Galen affirmeth, for that when the Lungues are hoat and drie, they longe to bee moystned, which drynes is specially aswaged by drawing in of cold aier, and cold and moyst.

**Secondly,** what is the cause why thirstines, which cummeth fro the Lungues, is appeased by drawing in cold and moist aier? And the drynesse of the stomack by drinke? It is thus to be answered, that there be two passages, the one for ayer, which is directed vnto the Lungues: the other for meate and drinke, & that passeth into the stomacke. And for this cause the thirstines which cummeth of the Lungues, is abated by drawing in of colde aier, and that which riseth of the stomack, is slaked with drinke.

**Thirdly,** Is thirst a desire of that which is colde and moiste, or of that which is hoat and moist? There are in the body two appetites or desires: the one in respect of meate, to restore that which is lost, which appetite is satisfied with that which is heate and moyst, according to the nature of the partes to be nourished. The other looketh for that which is cold and moist, to repress the flame and firines of naturall heate, which is accomplished by drinke only, and such drinke as men seldom vse but in the way of medicine, or when they be sicke.

**Fourthly,** Which quencheth the thirst best of wyne or water? Thirst, as saith Galen *de simplici medicina*, is caused two maner

of

## of pleasant questions and problemes.

of wayes: the one by emptinesse: the other by heate & drought of the heart. That which cometh by emptinesse of the partes, is cheifly asswaged by Wine which is both meat and drinke, for it requireth such drinke as is able to restore that substance which is lost, which qualitie since it is in Wine, that is the only drinke then wherby that thirst is appeased. But as for the other thirst which is caused by heat & drought of the heart that is again double, the one cummyng of heat only, which is quenched with colde only, as with Vineger and such like. And likewise some is caused by drynesse, & is slaked by moisture. Again, thirst which is ingendred by heate, is of three sortes: The one riseth forth of the stomack: the other forth of the Lungnes, and the third from the partes which are farther of. So that which cometh from the Lungnes is slaked by drawing in of colde Aier, and that which proceedeth from the stomack and other partes neare thereunto, is quenched with colde water, but that which springeth of some euil disposition of y parts and members which are far distant, as are y Liver and such like, is delayed with water wherewith sun pearling and subtille thinge is mingled to cause it the soner to go vnto the place, as is vineger or such like, for water of it self is but slow and dull in operation, wherfore it is needefull that some sharper thing be ioynd with it.

The.6.chap.of Hurtes which come after  
meate, conteing.15. questions.

**H**ereafter wee meane to intreate concernynge certain accidents which chance after meate and drinke, And first to begin with the slower belching, it may be demaunded wherof it cometh? And vnto this point wee answere with Galen, that the slower belching proceedeth of a fainting heat, which fayleth & decayeth by meanes of colde. for heat is the beginning of the slowernes which beginneth to digest, but is not able to accomplish it, which defect cometh especially by hinderance through cold. Secondly, why is not this slowernes felt in the stomack, immediatly vpon the receiuing of meate? At y first falling of the meate into the stomack, it remaineth a while in y same nature which

## The third Booke

which it had before it was eaten, and cannot so soone be solwer, but when once the heate beginneth to worke vpon it, there is such indigestion, and after that the solwynes.

Thirdly, Why happeneth this solwernes rather, and in more abundance to them that sleepe, then do wake? In sleeping the meate descendeth not downe soorthwith vnto the bottome of the stomack where the digestion is wrought, but remaineth in the mouth of the stomack, sketing there about, & ingendering windynes. But for the more part while men be awake, they be stirring about or walking, whereby the meat is driven downe, and enforced into the bottome of the stomack, which is the most effectuall place of digestion, and repugnant to the cause of solwernes.

uicen.

Fourthly, Why (saith Auicen) do swete things soonest waxe solwer in the stomack, as milk, and such like? Milke, and swete blood are soone altered, and when the stomack assaileth to digest them and cannot, then turne they to be solwer.

Fifthly, Why will wine waxe solwer quickly in the stomack? Wine and Milke of their owne nature are very soone converted into solwernes, & the stomack bleth to bring thinges from power into acte, and so maketh them solwer.

Sixtly, Since all Wines be hote: How chanceth it, that they ingender colde diseases, and not hoat? Wine of it selfe breedeth no disease, but by filling the sinewes and braine, and such repletions insue indigestion, and indigestion nourisheth colde sicknesses, and by this meanes Wine breedeth none but colde infirmities.

Seuenthly, Wherof commeth wringing, and griping in the bellie? Wringing and griping chanceth in all partes of the body, and it is of diuers sorts. One commeth of grosse windynesse, and this happeneth in the bottome of the stomack: another of grosse & tough humours, and another of cholerick superfluities. And this last kinde of griping in whatsoeuer it beginneth, for the most part it endeth in the stomack, the bottom thereof being a place of great sensibilitie, notwithstanding that this griping also may paine any other place of the guts whersoever.

Eighthly,

## of pleasant questions and problemes.

Eighthly, May a sick Man eate as much meat as he was wont to do when he was in good health? Cu stomer is a second nature and hee that is accustomed to eate much when hee is whole, cannot fast when hee is sicke, and therfore must bee moze often refreshed with meat, euen as often as hee vsed to bee being in good health, and moze abundantly then hee that eateth litle.

Ninthly, whether doth bread or fleash more hurt vnto such as are recouering out of sicknes? *Rhasis* saith that fleash is lesse hurtful then bread vnto them, and among all fleash, Swines fleash nourisheth most, and being light of digestion it is most agreeable vnto them. Rhasis

Tenthly, whether is bread or fleash most meetest for the that haue an Ague? Concerning fleash, ther bee two points to bee considered in the dieting of Agues. The one is light digestio, and herein fleash excelleth: the other is easie conuersion into nutriment, and herein bread is better then fleash, for that fleash by reason of the oylines therof is sone inflamed.

Eleuenthy, whether is it good to permit such as recover out of sicknes to drinke wine immediatly after their fleash, or afore? In this point the common people is deceiued, for the fleash should first bee eaten, and afterward the wine drunken bicause aboue all things wine is sonest conuerted into blood, and spirits, & augmenteth natural heat, and therfore ought to bee giuen later then fleash.

Tweluenthy, whether ought one that is recouering out of sicknes, to be dieted & gouerned two daies, like as when he was sicke: verely hee ought so, and that for three causes. First, for the debility of naturall power: Secondly, bicause of custome: Thirldy bicause of some distemperature remaining yet with in the body since the sicknes. This also may be a reason, that it is not good to change suddenly from that whereto a man is accustomed but by litle and litle, and therfore the recouerer ought for a while to retein the same diet.

Thirtenthly, Is grosse meat good for such as recover out of sicknes? According vnto the iudgment of *Hippocrates*, it is not



## The third Booke

foz, saith he, it is conuenient that they be nourished two or three daies with the same diet which they used before. For otherwise they would some be altered by feeding on grosse meates, which were not good for them to do.

Hypp.  
Aulcen.

Fourteenthly, which of these two alterations hurteth a man most, from emptines to repletiō, or from repletion to emptines? The sudden change from emptines to fulnes is more hurtfull then from fulnes to emptines, according to the opinions of *Hippocrates* and *Aulcen*. The reason is, for that through the emptines which went before, the strength of the body is overthrown, the naturall heat and spirites beeing resolved, so that hee cannot beare a great quantity of meat, nor a sudden change vnto fulnes.

Fiftenthly, how chanceth it that some meates of euell iuce as Eeles, fresh Beefe, and sutch like, do many times free many men of the Ague? It fortuneth y sundry, many times are deliuered by such contraries in their feeding, both by the prouocation of nature, who after the receiuing of sutch meates is much lightened, and therby assaying to disburden her self doth often cast herself headlong, sumtime to better, & sumtime to worse: and also for the comfort of nature as taking greates strength by y receiuing of custonable meates, & so the powers beeing strong, the patient is eased and freed by such meates: but beeing weake, are overthrown, and quite extinguished.

The .7. Chap. of Bread, containing .8. quest.

**B**read is in diuerse places made of diuers & sundrie sortes of corne, and therfore it may be demaunded, why bread, which is made of wheat, nourish more then that which is made of Barly? vnto which *Aristotle* answereth in his problemes, because it hath more moderate claminines, which it becommeth all good nutriment to haue, wherby it may be ioyned and cleaue vnto y body, also it sticketh fast together in the moulding, and is therfore the more commendable.

Secondly, why doth stale bread seeme whiter and fairer then new? Moisture is the cause of the blacknes which is more abounding in new bread then in stale, for in the new bread it  
yet



## of pleasant questions and problemes.

yet remaineth, but in the skale it is exalted away, and departed together with the heat.

Thirdly, why is vn salted bread heavier then salted? Salt drieth & by it things are preserved from putrifaction, so & by salt the moisture is consumed & is expelled away by exhalation, which maketh stale bread to be lighter then new, and again, in new bread the moisture yet remaineth and maketh it heavy.

Fourthly, why is not bread made of wheat, hard whē it is cold? Wheat naturally cōteineth in it a sweet slimy humour, which is as it were the soule therof, & will not permit it to be hard.

Fifthly, why doth wheaten past rise, and barley past fall both in working and baking? Barly meale when the water cummeth vnto it sinketh down, because it lieth houer and thin, and is full of huskes. And wheaten meale riseth vp, because before it lay very neere together: but when once it cummeth to heat, the doth it pufte vp, and rise vp into a greater heap.

Sixthly, Why looketh the dough which is of wheat, white when it is wrought, and barley dough blacke? For two causes, first for that that which is in the vppermost of the wheaten bread is sooner altered by the heate of the oven as beinge a thing hot and is conuerted into whitenes: And secondly because the husky part of the barley reteineth in it moze moisture then doth wheat, which causeth the blacknes.

Seuenthly, Since hony is a more clammye substance then water, how chanceth it that paste which is made vp with hony is more brittle in the baking? Water is ioyned & glewed together by heat of the fire. But hony glueth together & drieth with al, and therfore is moze brittle, for brittlenes cometh of drynesse.

Eighthly, why is bread which is made of new corne worse the than which is made of olde? In new corne there yet remaineth much watrish and slimy clamminesse, whereby it is lesse commendable then that which is made of old grain.

The. 8 chap. Of Wine, containing. 13. Quest.

Consequently I thinke it mete to intreat of wine, concerning which ther may be many profitable questions moved, & likewise resolved not w<sup>o</sup> out delife, as first, if, according vnto the assertio of Auicen in his cāticles, & Rhasis in Almanfor

Auicen,

## The third Booke

Auer.  
Auicen.  
Galen.

it be good once in a month to be drunken with wine? *Unto this answereth Auicenis, in his comentarie vpon the Canticles of Auicen, & this opinion of drunkennes is but a drunken opinion, & erroneous. For although accordinge vnto the iudgement of Galen, Wine is as agreeable to the maintenance of naturall heate, as Oyle in the Lampe to preserve the burnynge light: notwithstanding like as to much oyle rather hindreth the light and extinguisht the candle, so doth ouermuch Wine quench natural heat altogether. Howbeit if it be delayd with water it is more conuenient, but it hurteth the animal heate and the sensible organs therof, both the brain, and sinews.*

H  
A

Galen.

Aristotle.

Secondly, why surfet they sooner that drink delaid Wine, then they which drink it pure? Concerning pure Wine generally, Galen saith, that for such as naturally haue weake veynes, it is better to drinke water then Wine. And to come nearer to the purpose, Aristotle in the third part of his Problemes giueth a threefold cause vnto this demaunde: the first, because that which is tempered or mingled by reason of the subtilitie thereof entred into more narrow passages then doeth that which is not tempered: secondly, because men drinke lesse of that which is mingled as liking not so well of it as of that which is not tempered, and thirdly, that which is impermixt and without mingling is hoater and digesteth the residue of the meat, which is in the stomack, sooner, then the delayd Wine is able to do.

Thirdly, Why doth Wine which is vnmixed with water sooner cause a mans head to ache then that which is mingled? The vnmixed Wine is thick, and sticketh in the passages, sending by the vapours and fumes with heat into the head: and the mingled Wine being thinner and also delayd, bothe perceth sooner, and fumeth lesse.

Fourthly, what is the cause that mingled wine moueth a man more to vomite then the cleane wine doth? The swimminge of the watrishnes of it about the stomacke, procureth lothelomnesse, and maketh apt to vomit.

Fifthly, why do not children which are hot of complexion,

long

## of pleasant questions and problemes.

loue wyne which aged persons, and men of perfect strength beeing hoat also, do greedely desire? Men are hoat and drie, and children hoat and moyst, and the desire vnto Wine is the appetite vnto moysture, which moysture abounding in children keepeth them from drinke, and the drie which is in aged men & stronge persons, prouoketh them to a desire of drinke.

Sixtly, when wine is clesed from the Lees why is it stronger and not durable? *Macrobius* in his *saturnalia* the fourth booke, writeth that hauing no strength nor matter to cleaue vnto, it is on euery side exposed vnto dangers: for the Lees is as it were the rote whereby the Wine is strengthened & preserved.

Seuenthly, why doth wine immoderately taken ingendre both hoat and cold diseases? It is to be noted that there be two qualities in Wine: the first is to heaten, and in this respect it rather procureth hoat then colde sicknesses: the second is to stuff the brayne, and to fill the sinewes. Thus when cold vapours arise from the Wyne, they cause vnlustinesse, fulnesse, and indigestion, and consequently procure cold diseases.

Eighthly, whether doth Wyne ingender most of Fleame or Blood? Seeing as we haue before concluded Wine breedeth colde humours, doubtlesse it breedeth also more fleame then any other humour. The reason is, that when wine is quaffed in great abundance, it is not perfectly digested & causeth likewise the residue of the meat to faile in concoction, thereby ingendring abundance of fleame: But in dede if it bee moderately drunken, it increaseth blood aboue other humours.

Ninthly, Doth Wine hurt the brayne? *Isaac* saith yea. *Isaac.*  
And *Galen* also affirmeth that it hurteth the brayne, and helpeth the stomack. And albeit that at the first drinke wyne both properly warme, yet because it fumeth much, it annoyeth the brayne, filling it with vapours and stoppyng the sinewes. *Galen.*

Tenthly, Why doth strong Wine hurt the braine and comfort the stomacke, and weake wyne worketh the contrary effect? Because Wine heateth the stomacke whereon consisteth digestion, stronge Wine is of greater effect in this case then is the weake. But again, how much stronger the Wine is, so

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much the more it sendeth vapours vp into the head, so that the strength therof breedeth inconuenience.

Clemently, Why doth the vse of Wine ingender the sower gulpyng or belchyng in the stomacke, more then water? The sower belchyng neuer hapneth in the stomacke but when digestion is begun, and Wyne stirreth vp naturall heate, and is as sone digested as Milke. Wherefore, like as when they be out of the stomack they sone were sower: so do they likewise in the stomack.

Isaac. Tweluelythly, Whether doth wine or meate comfort naturall caliditie? Isaac saith that wine doth, and the reason is, because it is very swiftly conuerted into natural heat, comfortinge it much more then any meat doth. But meate when it is conuerted into nutriment, doeth more restore that which is lost, and comforteth and preserueth the body longer.

Thirteenthly, and lastly, If wyne must needes be giuen vnto the sicke, whether were it most expedient to giue them new wine or olde? Although the common people do contrary and much amisse, yet new wine is far more holsom for them then olde. The reason is, for that how much the newer the wine is, so much the lesse it is inflatue or windy, and for that cause is more conuenient for them, then are the old wines.

The. 9. chap. Of Fleash: conteinyng. 4. quest.

Henceforward now let vs see what may be sayd of fleash. And first it may demaunded, why strong Fleash is soonest digested? It is answered in the Saturn. that naturall heate is strong in a man which stoutly inuadeth the matter and substance which resisteth it, consuming & dissoluing the same, and that which is tendre & light it burneth sower into ashes, then turneth it into twice. For like as sound woad being helven in to pieces is sone conuerted into coales, & if chaf fall into fire there scarce remaineth any ashes therof to be found: so fareth it in the digestion of strong and light meates. So likewise an heauy millstone breaketh the greatest coynes, and letteth the smale depart whole. The strong windes also throw downe hie firtrees & mighty Dakes to the ground, & letteth the low shrubs,

## of pleasant questions and problemes.

shrubs, & bushes to stand: Euen so naturall heat digesteth the hard fleash, and ouerpasseth the fine and tendre nutriment.

Secondly, Why be Cullices which are made of Fleash, harder of digestion then the fleash it self? The lightnes which it getteth by pounding, causeth it to swim vpon the top of all kynde of moysture which it findeth in the stomacke, so that it cannot cleaue vnto the sides of the stomack, the truth wherof is perceived if some portion of the cullice be thrown into water, for it will alwaies flete vpon the toppe, and so that cause is the slowlier concocted in the stomacke.

Thirdly, which is moister of roasted or sodden fleash? Wee must answer hereunto with Aristotle in the .4. booke of the *Metheors*, that the roasted is moister: for in rosted fleash by reason of the fire the outward parts are hardened, and consequently the pores are stopped, so that the inmost moisture cannot issue forth. But in sodden fleash the outward pores are resolved through the heate and moysture of the water, and so opened that all moisture departeth. Thus it hapneth that roasted fleash seeth without and is moist within, and sodden fleash contrarywise. Fourthly, why do the beames of the Moone cause fleash sooner to putrify, then of the Sunne? There can bee no putrifaction vntill heat and moysture do meeete. And the putrifaction of fleash is nothing els but a certain secret dissolutio conuerting the sobility of the flesh into moisture. And heat if it be temperate, nourisheth humours, but being immoderate drieth the vp, & doth extenuate. So the Sun being hot, drieth all the moisture out of the flesh and drieth it. But the beames of the Moone, in whom ther is no manifest heat but an hidden warmth, increasing the moisture, ingendureth quickly therein great putrifaction. For ther abideth in the beames of the Moone a certain natural propriety to moisten bodie, & to imbue the as it were with a misty dew, wherunto the heat which she hath being ioyned, corrupteth the flesh which lieth any time in it.

The .10. chap. Of Egges, containing. 9. quest.

This Chapter requireth now some speciall treatise of Egges, wherein the first question which offreth it self most fitly to be demanded, is this:

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Which is the hoater of the yolke or the white? Amongst all humours blood is warmest in temperate warmth, so that the yolke as cūming neereſt vnto the blood, is ſurely & warmer. Moreouer, the Liuer is hoater then the breastes, and the blood warmer then the milke, and the yolke in the egge is in temperature vnto the white, as is the blood in the Liuer.

Secondly, why doth the yolke beeing caſt into water, ſinke downe to the bottom, and the white ſleete on the top? The white is very ſlimy, and cleaueth vnto that which is next vnto it, and by reaſon of the ſlimines ſwimmeth about the water, and the yolke becauſe of the ſoundnes and want of pores, ſinketh downe.

Auicen.

Thirdly, why haue birdes fewer egges and bigger then the fiſhes, and they haue moe and ſmaller then birdes? The greatneſſe in a thinge which is continuall, is procured by a ſtrong heate: but a multitude in that which is diuided is long of the matter, becauſe the matter is the beginning of diuiſion. And becauſe birdes haue moze heat then fiſhes haue, therfoze haue they great egges in continuall, and but ſew in diuiſion, and contrariwiſe it ſareth in fiſhes.

Fourthly, why haue birdes egges an hard ſhell, and fiſhes egges a ſoft? Fiſhes lay their egges in a moiſt place, and therfoze they nēde no hard ſhell. But birdes lay their egges in hard and ſound places, as vpon the ground, ſtones, trees, and ſuch like, and therfoze haue nēde of an harde ſhell to keepe them frō hurt, vntil ſuch time as the chick or bird be hatched.

Fiftly, why are birdes egges ſpeckled and of diuerſe coulours, and it is not ſo in fiſhes? In birdes ther is a ſtrong naturall heat which is able to ſeperate thinges of diuerſe natures aſunder, as the yolke from the white, and in fiſhes this heate is ſo weake that it is not able to worke the like effect.

Sixtly, why are birdes egges long, and fiſhes egges round? Heat moueth from the centre, and eſpeciall cauſeth a ſorme like a piller, broad beneath and ſharpe aboue, as appeareth in flame of a fire which riſeth vp into a ſharp point. Therfoze, heat being moze abundant in birdes then in fiſhes, the birds  
Egges



## of pleasant questions and problemes.

Egges are long, and fishes round, for the weake heat carrieth the matier equally round.

Seuenthy, what breaketh the eggeshell when the chicke is hatched? There bee two causes hereof alledged, the one is, for that by long and continuall lying the shell wareth soft and thin, as it is if an egge bee steeped nine daies in vineger: the second is, for that when the young bird lacketh nutrimente, hee breaketh the shell to soeke meat.

Eighthly, why doth the yolke of an egge which is layd in the full of the moone, and in the light thereof, scoure spottes out of cloth? The fatty drop in the middes of the egge bringe the meanes of the generation, conceiueth a pearcinge and a diuinding heat both by the great light, and the moisture which the yolk moueth, which it can not do at another time. Rhaps.

Ninethly, why do some egges crack when they bee laid into the fire, and some not? Such crack as haue within them windines, which is perceiued when the shell reueth, to issue forth with great noise and force. And this hapneth when the fire is great. for if a birds egge were cast into the middes of the fire, the shell would some breake, & the windines would start forth with great noise and force, which it would not do if the fire were small. But proportionably, there is much more windines in the egges of fishes, and therfore they make a great noise when they bee cast into the fire, as appeare for example in the rowle of an hearring.

The. ii. chap. Of Fishes, containing

4. Questions.

**N**OW let vs a little come to demaund a few questions concerning the nature of fishes, and first, whether Fishes do feed vpon their owne frie or not? wherto it is to bee answered affirmatiuely, both because they bee rauenous by reason of their colde stomackes, and also because they haue blunt senses and cannot discern their owne frie from other, deuouring by all a like.

Secondly, do Fishes chawe their meat? No, for if they did, superfluous water would enter into them with their meate,

P.

and



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and suffocate them. Againe, they bee rauenous, and feede greedely and eat downe their meat whole as it cummeth.

Thirdly, why doth the raine profit fishes, and hurt birdes? Swæte water nourisheth onely, and therewith are fishes nourished being mingled with mud and clay. As for birdes they liue in the aier, and seeke their liuinge by flying abro't, and the feathers of their winges will clob and cleaue together with the rain, and so are hindzed in their flying. Wherof it may bee gathered, that abundance of raine hurteth aswell fishes as foules, so; in such times they fall into oppilations of the nutritiue partes, by reason of the swætenes of such water. For swæte thinges, as saith *Galen*, do stop the parts nutritiue.

Fourthly, Why do the Roes of fishes crackle more in the fire then other thinges do? When the fire is so hot that it resolueeth more then it consumeth then do they bzeak in y fire; as it also appeareth by the example of the chestnut: But whē it is so temperate that it consumeth as much as it resolueeth, then do they neither reue nor bzeake: besides that fishes egges or Roes do crackle by reason of windines included within them, which issuinge forth at a litle hole, causeth a noyse.

The 12. Chap. Of Pulces or Podware *mc mc*  
containing. 3. Questions. *mc mc*

**N**Ext wee maye take a conueniente occasion to dispute of Podware, or graines contained in a Cod or shale, wherin wee may first demaund the reason, why *Galen* supposeth that such as vse to feede on that kinde of ware are much subiecte vnto the gowte? And the cause is for that bringe harde and windy, they bee of euill digestion and are sone turned into fleame, and of fleame springeth the gowt.

Secondly, Beanes beeing windy, why do they not lose that euill quality by boyling, as well as barley? Beanes are naturally more windy then barley. Wherof this may bee the cause, for that beanes are of a harder, more compacte and grosse substance then barley which is light and houer, and is soner discharged

of.

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of the windines. *Wherupon saith Isaac* accordinge vnto the *Isaac.*  
doctrin of *Galen*, we cannot altogether take away the windi- *Galen.*  
nes from beanes, but we may diminish it by boylinge them.

Thirdly, may Lentils prepared with vineger, bee ministred  
in sharp diseases? *Auicenn* holdeth opinion that they may, but *Auicenn.*  
*Galen* denyeth it. And therfore it is this to be vnderstood,  
that Lentils prepared with vineger are nopsome in a feuer  
with impostumation, bicause they treat and binde the passa-  
ges, which thing *Galen* meaneth. But in a feuer without im-  
postumation, by reason of contrariety they be good, as *Auicenn*  
vnderstandeth it.

The 13. Chap. Of Pot hearbes, and Sallet hearbes,  
containing .6. Questions.

**H**ereafter now insueth to discourse with like breuity con-  
cerning a few vsuall hearbes, where as first the cause and  
reason may be required, why Colewortes do dissolue drunken-  
nes? *Aristotle* answereth herunto in the third part of his pro- *Aristot.*  
blemes, that Colewortes yeld a sweete iure, and containe a  
purgatiue faculty, the effect wherof Physicians vse to proue  
in the ministring of emollient Olysters, so that by thesame  
vertue it draweth the superfluous & indigested matter from  
of the wine or drinke in those that bee drunken. For this be-  
ing left in the yppermost part of the belly, the body wareth  
colde, which beeing colde, the thinnest part of the moisture is  
conueied into the bladder. Wherfore the body beeing rid of  
this double moisture, must needes bee discharged of the  
surfet.

Secondly, why doth Porcelain take away the benumbing,  
or edge of the teeth? The same *Aristotle* also in the seconde  
part of his worke beefore named, saith, that the slimines of  
Porcelain entring within the teeth, draweth forth the sharp-  
nes which is the cause of benumbing, and likewise milke  
meltinge about the teeth, hath thesame effect.

Thirdly, why do Leekes and Onions prosper best in drye  
ground, and worst in moyste? It is also to bee answered  
by the same Authour in the first parte of the Probleames,

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that all such hearbs are full of moisture, and when they be so planted they become temperate by reason of the soyle, and thine best, and are lesse subiect vnto putrifaction.

Fourthly, why dothould Garlike, smell stronger then new? Young Garlike containeth much moistur, which respecteth the ranke sauour that groweth afterward in it when it waxeth old: for all fruites the newer they be the moister & moze watrish they be, and contrariwise.

Fifthly, why doth the vse of Hearb grace procure stinking sweat? Loke in what thing is strongnes of sauour and sharpnes tast, the same being mingled with superfluous moisture sendeth forth an euill smell, which is the cause that their vrine doth stinke which eat Garlike.

Sixthly, why doth Organ cast into new wine, make it sweet? It taketh away that which is the cause of the hardnes, drawing the watrishnes and dregginess vnto it selfe. Like as if grapes be layd long time a drying in the Sunne, it pulleth away the watrish moisture, the like wherof Organ beeinge boate and drie, worketh in Wine.

### The .14. Chap. Of Fruices: conteyning

#### 6. Questions.

**N**Ext vnto Hearbs, let vs adioyne some short intreatie of Fruites. First therfore, Why are those which vse to eat soft and sweet Figges, much hurt and payned in their teeth?

*Aristode.* Aristotle saith in the .xix. part of his Problemes, that this cha-  
ceth by reason of the limineesse of the Figges which cleaueth  
vnto the teeth causing putrifaction, as things which are ex-  
sine hoate do likewise.

Secondly, Why do eating of Figges ingender Lice? Figges are very sone putrified and corrupted, and haue a peculiar propertie to draw out corrupt humours vnto the vttermoste part of the skin. Wherof Lice are ingendred. And therfore Auicenna sayeth, that figges do cause a good couler in the face, because they bringe forth the blood vnto the vppermost part of the Cinne.

Thirdly

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Thirdly, Why do sweet Fruites sooner fill the belly, then do the sower? Sower things conteyne but little nutriment and much superfluitie, and wee couet to eat most of such, and are not sone gluttied with them. But sweet things are al nutriment, and wee be sone filled with a smal quantitie of them so that wee can eat no more.

Fourthly, Why seemeth the wyne bitter, which wee drinke after rotten fruites? Dutch fruites be alwayes bitter, wherof some small partes remayninge in the pores of the tongue and mingled with the drinke, maketh it to seeme bitter.

Fiftly, why doth wyne and other drinke seeme sweete after bindyng thynges? Bindyng thynges prepare the tongue and open the pores therof, that the sweetnesse may sone enter. And for this cause Diers first boyle their clothes in bindyng stuffe, the better to make them receiue the couler.

Sixtly, why sayth *Hippocrates* are Peares euill for them that are fastyng? *Isaac* in his second booke of Diets speaketh of Peares which men eat fastyng without neede, and with an appetite euen vnto satietie, especially if they be tart and bindyng, breeding the disease called Chollica, a painful and incurable disease, adding moreover that they which be fastyng will eat mo then they which be full, and Peares are holso-mer after meat then befoze, both for the strengthnyng the stomacke, and the expulsue vertue of the lower partes. But the bynding Peares which are skiptick are more subtile, temperate, and more nourishyng.

*Hypo-  
Isaac,*

### The. 15. chap. Of Sale, conteynyng 2. Questions.

And now to set downe a few words concernyng Salt, what is the cause of the diuerse effectes which be found in it? Accordyng vnto *Alberius* opinion Salt is made of water mixt with earth: for as it appeareth in the fourth booke of the *Meteors*, enery thyng which is dissolued by cold and moisture touchyng the matter therof is of the kynde of the earth, like

*Alber,*

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as all that is melted by heat and drie is of the nature of water as appeareth by all kyndes of Mettals. And Earth is turned into Salt, when it is clenfed from the drosse in moyfture and burning heat, and drieth congeleng and hardeneng it, so that Salt is a certayn drinesse of the earth burned by an heat into a watrish hardnes, wherby the tast thereof cometh nere vnto bitternesse, which is ingendred of heat working vpon an earthly drie substance. Then baring of this nature, by heat it is hot and drie, and by reason of the bitternesse it killeth the belly wormes, and by drie it drinketh vp putrifyinge moyfture, abolifhyng thesame, and consequently prohibiting all stinking. Now bicaufe it drieth, and consumeth moyfture and heate, it hindzeth generation and fruitfalnesse of the ground, and bicaufe it hath a sharpnesse of a burning heate, it sharpneth the things that are mingled with it. And bicaufe it hath a certain bitter drinesse, the tast thereof is lothsome, and prouoketh thirst by reason of drie, and because of the sharpnesse it dissolueth, and beyng mingled with other sauces maketh them pearce into the tongue, and so it hateth other tastes. Moreover Salt hath a certein meruelous nature, which is to draw forth the like vnto it selfe, out of another thyng. For if poudred fish or fleash which is very salt be layd to soke in brine which is newly made, it draweth the saltnes out of it soner then fresh water doeth.

Lastly, why doeth Salt crackle when it is cast into the fier? According vnto the same doctrine in the fourth of the *Meteors*, Salte is of substance earthy combust mingled with water and therfore it crackleth when it is throwne into the fire.

But if you would know the cause why Salt preserveth fleash from corruption, read it before in the discourse of fleash.

### The 16. Chap. Of Hony: conteynyng 2. Questions.

**A**monge many other we must not forget to say sumwhat of Honie, and first to demaund this question therein, which is the better of new or olde Honie? The choyce in Honie and Wyne

## of pleasant questions and problemes.

Wine is quite contrarie, for the newest Honie, and oldest Wine is preferred according vnto *Macrobius* iudgement.

Macro.

The cause hereof is this, for that the nature of wine is moyst and of Honie drie, as the proofe appeareth in the vse of Physick, for things which are to be moistned, must be fomented with Wine: and such as are to be dried, must be clenched with Honie. Thus in continuance of time there is some part of the both consumed away, and the Wine waxeth stronger, and the Honie drie.

Secondly, If Honie be put into a Wine vessell why do the Lees rise vp vnto the top of the Honie, whereas whatsoeuer els is put in, the Lees as the heauier substance alwayes kepeth the bottome? The dragges or Lees, as being the most earthly and heauiest part of the substance, fall downe to the bottome, and yet are overcome by Honie, for Honie naturally by reason of the weight therof, falleth downe to the bottome, and driueth by the Lees as lighter then it self.

### The.17. Chapter Of Oyle, conteinyng .3. Questions.

**N**ow lastly we come to the consideration of Oyle, where these questions are to be moued.

First, wherfore flecteth Oyle in the top, wine in the middes, and Honie in the bottome? The better the Honie is, the heauier it is: and that which lieth in the bottome is alwayes the best, and in Wine that is, cheifest which lieth in the middle not troubled with the Lees, nor aboue corrupted by the ayer. For the husband men of the countrey, not contented only to couer their vessels abroad, hide them vp in the ground, and defend them from externall hurt, preseruyng them as much as is possible from takng the ayer, wherewith they be so manifestly anoyed, that sumtime the whole full vessels are almost corrupted. Wherfore the Wine which is in the middes of the vessell, being farthest from the aier and the Lees in the bottome is best, as farthest distat from two noysom neighbours.

Secondly

## The third Booke

Secondly, why doth Oyle amend in goodnes, which is preserved in a vessel but halfe full: The ater filleth vp the other void place of the vessell, and drieth vp the superfluous moisture which aboundeth in the oyle, which beeing taken away it getteth a new sweetnes in the tast.

Thirdly, why doth Oyle congeale, but wine very seldome? Oyle is a smother and thicker substance then wine is, and therfore more apt to congeale: but wine is nothinge so soft, & besides is much more liquid. And whereas vpon occasiõ hereof it may bee replied, why vinegar which is passing cold doth not freeze, when other things do which are not so cold: Surely it may also bee answered by the same reason, for y among all liquours it is the thinnest, sharpe also and eger, which is some hindrance, as it is euident if wee take the sea for example, which by occasion of the bitterness and saltnes therof, is kept from congealing. And now also of purpose a litle to digresse, what is the cause that Pepper and Mustard being applied vnto the outside of the skin do blister and inflame the place, but receiued into the stomack they offend very litle, or not at all: Sharp spices and drugges do erulcerate the vpper most part of the skin because they bee therto applied in their full vertue without the mixture of any thing els with them: but beeing eaten downe into the stomack, their force is delaid by the moisture of the belly, so that they bee altered by the heate which is there, beefore that they bee able to do any harme.

FINIS.



¶ The fourth Booke, of Table Philosophie, which compriseth many mery honest Iestes, delectable deuises, and pleasant purposes, to be vsed for delight and recreation, at the board among company.

### The Preface.

IN this fourth Booke we intend to set downe somewhat concerning honest myrth, and pleasaunt recreation in wordes, whereby men are refreshed, at the table. For as sayth *Aristotle* in the fourth booke of his *Ethicks*, In this life if at any time we haue the liberty to lyue in rest & quietnesse, and to refresh our selues with any pastime, wee ought therein to frequent comelie and courteous speache, and to behaue our selues gentle, so that a mannes wordes and deedes do tende vnto delight, dysposing himselfe to vtter himselfe accordinglie, and to beare the merrie deedes and wordes of others. Vpon which place, *Albertus* in his Commentarie sayth: Euerie man that is geuen to studie hath nede of recreation that his witte bee not wholly ouerthrowne. For whoso euermore applieth his studie, and bendeth his minde alwaies to practise or looke vpon sumthinge: doubtlesse his spirites shalbe resolued, and the animall power be destroyed, and the proper functions of the partes surceasse: which partes being deltitute, then is the force of studie brought to ruine. In consideration whereof those which are studious, and much troubled with affaires, haue neede of rest, wherein theyr spirites may be released, and their senses resolued in some pleasure. For lyke as in the common course of our life nature wanteth sleepe, so in studie and traualle, rest is semblable needefull. But who so is a student, or wearied with honest exercyse, to such is none other then honest recreation acceptable: which playnly consisteth in such wordes & deedes as are not repugnaunt to vertue, but styrrer vp the delyte of our affection. For looke howe bodylie wearinesse is cured by bodylie rest: so is tediousnesse of the minde asswaged by pleasure of recreation, which is also a certaine resting of the minde. As it is read in a certaine wryter, that as there was a man of ripe yeares, and much addicted vnto contemplacion, playing for his delight among children which he taught: there came one by, who beholding the

O.j. Jame,

## The fourth booke, of merie iestes,

same, mocked him to scorne. Then sayd this good mā, why mockest thou? bend thy bow, which thou hast in thy hand, and he dyd so. Nay, bend it more quod he: I dare not sayd the other for feare of breaking it. Even so, quod he, it fareth with my mind: For vnlesse I should refresh it with some plase: it would fayle mee, and be quite extinguished. And therefore it is expedient to vse honest recreation, by meanes wherof to recreate a mans minde, as namelie after godly studies, and painefull trauayles. And among many it is a pretie kinde of solace and delight to vse wyttie inuectiues & quippes one at another at the table, so that the wytte therein be exercised, not by byting: but by sharpening one another. Or whether it were in pleasaunt questions or picked deuises, whereby the one prouoketh another to breake silence. Or else in pleasaunt tales or hystories, wherewith the hearers are delighted, and made merie.

### Of pleasaunt quippes, and tauntes.

Chap. 1.

Macrobius.



According to the doctrine of Macrobius in his fourth booke of Saturnalia, there be two kinds of quippes, or inuectiues. The one a plaine rayling, or checking. The other a figuratiue shadowed speech couered cleauly with myyth & ciuility, soundyng one thing, & couertly meaning another, but not proceeding to expresse bytternesse. The first kynde is altogether to be banished the table. For as the same authour wyrteth, lyke as a lytle thrust dryueth downe him that standeth vpon a narrowe footing: so a small grieffe being sprinkled and bathed with wyne, wyll soone dryue a man into madnesse. The other kynde which is couert, may also be sauced with sharpe Ie. The lyke whercof is reported of Octavianus, who famed to be a noble man of byrth. Before whome when on a tyme Cicero pronounced somewhat, I heard not what you sayde, quod Octavianus. That is maruayle sayde Cicero, sence your eares were wont to be so well boyled, which he spake for this cause, for that Octavianus was bozne in Lybia, where the maner of the people was to make hoales through theyr eares. This kynde

## and delectable deuises.

kynde of nyping, because it is next neyghbour to rayling: ought amongst wyse men to be auoyded at the table.

But some there is which hath in it lesse sharpenesse, as that which Cicero vsed against Gneus Seruilius, which was Consul but one daye. In soyetymes, quod Cicero, Flamines were but for one daye, and nowe the Consuls be so. And agayne, when Fannius had bene Consul but a fewe dayes: then sayde Cicero: there happened a great wonder in Fannius yere, for when he was Consul, there was neyther Wynter, nor Spynge, nor Summer, nor Haruest. And when Fannius demaunded of him, why he came not to see him whyle he was sycke in his Consulshyppe: he aunswared, I woulde haue come, but the nyght came to fast vpon me. These, and such other lyke maye be vsed, which touche certayne faultes and deformenties of the bodye, which ingender lyttle or no grieve at all, as are the crookednesse, ryling vp, or flatnesse of the nose.

Certayne nypes and gydes, doe seme at the fyrst appearaunce to haue some reprobefulnesse or sclaunder in them, and yet they doe not touche the hearers, as this is. When Quintus Lucius sayde vnto his friend which sate by him, that his handes were cold, then sayd his friende: that is great maruaile hauing brought them warme so latelie out of the Province. Wherewith Quintus was much deliighted, for that he was without all suspicion of thauerie, whereas contrarywise, if he had spoken it vnto one that had bene guiltie and prouis of his owne thafft: it woulde haue much troubled him.

And if a man should say vnto one that lyueth very chastly, he loueth a whoore as well as you, it should much delight him. Contrarywise, if you should say vnto a coward or timorous person, thou art as hardie as euer was Achilles, or Hercules, or vnto some notorious naughtie person, I account the more vicious then euer was Attilides: these wordes doe sounde as a prayse, when as in daede they be plaine discommendation. Also in the vttering of a nyppe or inuective: it is wel comended if he which speaketh it be also of the same condicion. As if a poore man mock at a poore then himselfe for pouerty, or one that is borne of base parentage, floute at another as meanly borne as himselfe: as

## The fourth booke, of merie iestes,

byd one Tharfeus, who from a Gardener comming vnto some better calling, flouted at his olde friend and acquaintance which was blinde & of base parentage: but immediatlie he added: And I also am borne of the same seede . There be mozeouer some kinde of nyppes, which doe not onely not displease the hearers; but make them merrie . The lyke wherof Diogenes cast forth against Aristenes his maister, saying: This man of a ryche man hath made mee poore, and from a sayre house, hath brought mee to dwell in a Tub . For by these wordes he vttered better his sence and meaning, then if he had sayde, I thanke my mayster that hath made mee a Philosopher, and a man perfectly fraught with all vertue.

Of speeches conuenient for euerie kinde of person. Chap. 2.

Macrobius.

The assembling togyther of men for honest mytch & banketing, as it is commendable, so ought it not to be dumbe, and without wordes, as sayth Macrobius . And who so is desirous to be a pleasaunt companion, and a prouoker vnto talke, and delectable deuises: must demaunde such questions as are easie to be resolued, and wherein he knoweth the partie to haue some skyll and exercise . For euerye man is glad when he is prouoked to vtter his knowledge in that wherein he is skyllfull, and woulde not wyllinglie haue his cunning tryd wherein he hath trauailed, which is perhappes vnkowne vnto the residue . he it Diuinitie, Whisicke, Astronomie, Law, or such lyke . For hercin he semeth to haue attayned vnto some ende of his studye, when he hath gotten fytt occasion to vtter y<sup>e</sup> which he hath read, without suspicion of offentacion, wherewith he can not be touched, when he speaketh, not intruding himselfe, but being thereto required. Againe, it is a great grieve, and a poynt of discourtesie, to demaund a question of a man in some matter wherein he is ignoraunt, and that also in companye . For he is then eyther enforced to confesse his ignoraunce, or to aunswere vnauisedlye, or to commytte him selfe to the hazarde of a true or false euent . Suche as haue trauayled farre by lande and Sea, are glad when they be asked of the situacion of farre Countreys, or of the woorking of the wyld Seas. Captaines and Souldiours doe

## and delectable deuises.

doe willingly blason theyr owne valiaunt adcs, yea, some tyme without any mocion of arrogancie. And generallye, euery man reioyseth to discourse of his owne daungers & troubles, which he hath passed in his lyfe. If thou canst, prouoke him often to talke, who hath bene many tymes sauourably entertained of great personages, or hath accomplished embassages with happy successe, or hath bēn honozably entertained of h Prince: or who so hauing bēne beset by Pyrates, among the whole state of his fellowes, hath himselſe onely escaped away by his wytte & balliencie. It wyll lyke some man wel to declare if thou require him, the sodaine felicity of his friend, which he would not bitter of his owne accorde, and yet is loth to suppress it, for feare of suspicion of enuie. He that loueth hunting, is delighted to talke of Hounds, Forrestes, Chases, and the euent of hunting. If there be any religious person present, as Ponke, or Fryar, geue him leaue to glorie of his owne holynesse, howe he maye deserue well of God, what is the commoditie of Ceremonies, and what rewardes are promised vnto the deuout fulfillers of the same. But if there be euery an olde man in the company, you shall do him a great pleasure to aske him of such matters as are nothing to the purpose, for that age is much giue to talke, as wytnesseth Macrobius. All these and such lyke thinges may be inuented to delight and procure the whole assemblie to talking, and to fall vnto variable communication, of what calling so euer they be.

Of apte pleasaunt wordes.

Chap. 3.

**S**Wete and pleasaunt wordes do cheare the feaſt no lesse then Wyne, as is the olde saying. For if this delightfulsome prouocation be myngled with oportunitie, it perswadeth more then doeth any hearbe myngled with the Wyne, or whatsoeuer inchauntment it be, no not the best iuyces which are brought out of India or Arabia, are of so great effect. For this is the charme wherewith that sayze Helen of Greece, allured her amozous gheast, and turned him from sorow to ioye, euen the oportunitie to bitter her pleasaunt discourses. Whereby it is euident, that pleasaunt wordes and apte sayings, not exceeding the

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boundes

## The fourth booke, of merie iestes,

boundes of honestie, do much cheare the table, & solace the company. And now to speake of antiquitye, there be two very eloquent cōpanions, sayth Macrobius, to wryt, Cicero & Plautus, excellling all other in delitefull conuersation, where he byingeth in certaine places out of Cicero to the same purpozt, as this is, that on a time it hapned that Cicero supped at the house of Damasippus the Philosopher, who setting a lytle wyne of Falernum before him: sayd, drinke yee of this wyne which is forty yeare old: surely, quoth Cicero, it beareth his age well. A lykewise being desired to dinner by a friend of his (for commonly he denyed none that requested him in that behalfe) which was but simple & ordinary, when he was comming away & taking leaue, he rōunded the maister of the house in the eare, sayings: I knew not before y<sup>e</sup> we two were so familiar. And cōming also on a time vnto Pompeius house, some y<sup>e</sup> were there before, sayd that he came to late: I praye not so sayd Cicero, for I saw nothing prouided. A lykewise seeing Lentulus his sonne in lawe, a man of small stature, going with a long sword by his syde: who, quod Cicero hath tyed my sonne in lawe to a sword: The same beholding the counterfayte of his brother Quintus Cicero set forth very large, and in a great portraiture, and Quintus him selfe being a man but of a verpe small stantling: halfe my brother sayde he, is bygger then the whole. After the victoꝛye which Caesar obtayned, Cicero being demaunded how he was so deceyued in taking part: answered thus: his gyting deceyued me, iesting at the maner of Caesar, who was wont to let his golwe traps detowne after him, going somewhat wantonly & effeminatly in apparell. In so much that Sylla foresawing what might haplye insue, sayde on a tyme vnto Pompeius, take hāde of that vngyted hope. Laberius passing by Cicero and seeking a place to set on: I woulde gyue you part of my place then quod Cicero, but that I set in a narrow rosume, thereby both dispayning him, & iesting also at the new Senate, the number whereof Caesar had augmented beforeright and order. Howbeit he caried it away not shottfree: for Laberius answered him home agayne, saying: It is maruayle that you set so narrowlye, which vse to set on two sholes at one tyme, thereby reproaching Ciceroes lyghtnesse. & heresofore, for as much



## and delectable deuises.

as these and such lyke iestes, do prouoke laughter and deleyte, in them that heare them: I haue purposed to fyll this folowth part with the lyke, according to sundrye estates of persons, drawing them forth of allowable authorities, and dysposing them in a conuenient order, and begynning estones with the greatest personages.

Of Emperours, and their merie iestes, Chap. 4.

**M**<sup>Acrobis</sup>acrobinus wyrteth, that Augustus the Emperour was deleyted in iesting, hauing alwayes respect of his honour, and honestye. And many marualed more at the iestes and quippes which he bare, then those which he gaue. On a tynie when he saw a grauer grauing a tombe for his father: In dade quod Augustus this is the true reuerensing and culture of the fathers sepulcher. When he heard that king Herode among the childeyn which were but two monethes old, whome he slew for Christes sake, had also kylled his owne sonne, sayd, that he had rather be Herodes hogge then his sonne. There came vnto Rome a certayne young Gentleman very lyke vnto Augustus, whome when the Emperour had sene, he demaunded of him if his mother had somtyme ben at Rome or not? Pro quod the Gentleman, but my father hath bene often. When Augustus had wrytten certayne inuectiues against Pillio: but I wyll hold my peace quod Pillio, for it is a shrewd matter to write against him y can banish mee. When one as he was passing by, sayd, there goeth a tyrant: Augustus turned about, & answered, if I were one, thou wouldest not dare to say so. One nyght as he lay in a byllage in y countrey, an Aule troubled him so with hye crying, y he could not sleepe. But when one of y souldiours going forth had taken the Aule, he commended his industrie, & commaunded that he should haue a thousand pence giuen him for a reward. Which the souldiour mispyking of, sayd he had rather y she shoulde liue, & so let hye die. Who wyll not maruaile how this saucie souldiour coulde escape so well, hauing offended an Emperour? Lucan y Poet reporteth, that when one that was inferiour vnto Iubus Caesar ouerthwarted him in certayne matters, he answered him saying:

No state whereto thou canst aspyre,  
Can make thee worthe Cæsars yre.

There



## The fourth booke, of merie iestes,

Of a necro-  
mancer that  
deluded a  
noble man.

*men*

The deter-  
mination of  
Fredericke  
the Empe-  
rour.

There is a storye tolde of a certayne Necromancer, who had a noble man to his Scholler, that promysed him many great gyftes and bountifull rewardes. At home the maister meaning to trye what he woulde doe in daide, wrought so by his art that he lamed vnto him selfe that he was cleard Emperour. And hauing thus obtayned much lande and lyeing as he thought, his mayster desired him to bestowe some parte thereof vppon him. Why quoth his Schollar, I knowe thee not. Then sayd the maister, I am he that hath gyuen you all these rytches, and nowe I wyll take them awaye agayne, and therewithall caused the vision to surcease, and then he found him selfe to be in case as he was before. Thus many men promise many goodlye matters, which they neuer meane to perfourme.

Fredericke the Emperour lying in siege before the Cittye of Millayn, determynd if he myght take it, to slay man, woman, and chylde. When answered the Erle of Subandia, saying, that his Daictye had yet a greater conquest then that in hand, which he must also obtaine. What is that, quoth the Emperour: truly sayde the Erle, your owne wyll and courage of mynde. Which saying the Emperour hauing wel digested within him selfe, altered his determination, & graunted them all they liues.

Of Kinges, and their sundrye merie iestes, Chap. 5.

The noble Seneca, in his booke which he wrote of anger, sheweth y king Antiochus, hearing certaine of his subiecs euyl repoyting of him, & rayling against him in a place where there was nothing but a curtaine drawne betwene them that spake, and him that harde: he gentlie reproveth they follic, as it had bene some other man, saying vnto them, depart from hence least the king heare you.

Howe king  
Alexander  
would kyll  
the Asse  
dryuer.

Valerius in the seuenth booke & thyr Chapter. Witeth, that king Alexander being warned by an Oracle, that whomsoever he met when he walked forth of y Gate, he should commaund him to be slaine, seeing a dryuer of Asses, coming a farre of, wylled immediatly that he should be kylled. When y poore Asse dryuer asking the cause why he should be put to death nothauing offered, they answered, y it was the commaundement of the Oracle.

Then

## and delectable deuises.

When quod the Affe dyner, If it be so, O kyng, then hath this lot fallen vpon another & not on me, for the Affe which I dyane befoze me met with you first. The kyng being delighted with this subtyll answere, and seeing howe he was reuoked from his errour, saued the man, & commaunded the Affe to be slaine.

When the people of Athens would haue yeldded diuine honours vnto Alexander; he wate quod Demades, that wyshes ye keepe heauen, ye loose not the earth. A certayne pooze varlet meeting with Philip the king, desyred him to geue him somewhat for that he was of his kynred. Which way saide the kyng? Parrie quod the varlet, by our great grandfather Adam, Thou sayest true quod the king, and commaunded that his men shoulde geue him a peny. Which when the varlet disdayned at, saying, that it was no princely reward: The kyng answered, that yf he shoulde geue so muche vnto euery one that is as nere of kyn vnto him, as he, he shoulde leaue nothyng for hym selfe.

Of the varlet that told king Philip that he was his kinsman.

Kyng Antiochus shewing his mighty & excellently furnished armie vnto Hanibal, asked him yf he thought not that it was sufficient for the Romanes? Yes surely quod he, vnlesse they be to conetous. Pleasauntly iesting at the kinges saying, who asked him touching the number and strength of his armie, and he answered of the spoyle. Philip kyng of ffrance, hauyng certayne pooze priestes with him at his table at dynner, perceiued one that sate farthest of at the boordes end conueying an whole Capon into his pocket. When dinner was ended, the king called him asyde, and enquired of him secretly what he studeyed? who answered, Diuinitie. Why sayd the kyng, is it not written in the Scriptures, that you shoulde not be carefull for meate against to morowe? yea sayd the Priest, and therefore because I would put away all carefulnesse, I haue done this thyng.

Another pleasant iest of king Antiochus.

Of the priest that toke a capon from king philips table, and howe the king espied him.

Of princes, and their merie iestes Chap. 6.

In the second booke and seconde Chapter of the before alleaged authour *Valerius*, there is set downe an hystorie of a young gentleman, who burnyng in the loue of Philistratus daughter, which was Prince and Tyrant of Athens, and meeting with her by chaunce: kissed her openly in thestrate. For which sad.

Of a gentle man thatkist the kinges daughter in the streete.

## The fourth booke of merie iestes,

his wife the queene dealt earnestly with him, to cause the poore gentleman to be put to death. To whom hee answered, if we kpl them that loue vs, what shal we do vnto them that hate vs? Frontinus in the fourth booke of his stratagemes, sayeth, that it behooueth a Prince to be sage and auaricious in behauiour, meaning, that he ought to followe graue and moderate counsell.

How Dionisius called him selfe a robber.

Againe, *Valerius* in the first booke and thirde chapter writeth, that when *Dionisius* Prince of *Syracuse*, hauing sacked the temple of *Proserpina* at *Loeris*, passed the seas with a merry winde and a prosperous course: he laughed vnto his frendes, saying: see what an happie iourney the immortall gods haue geuen to a thiefe, and a stealer of holy things. The same king taking from the Image of *Iupiter*, a golden coate of a great weight, and putting him on another of cloth, said, that the golden coate was to heaue for summer, and to colde for winter: and the wollen indifferent for both the seasons. Like wise he tooke away the golden platters and crownes which the Images held forth in their handes, saying, that it was a folly to refuse their giftes whiche they offer vs, of whom we require all kinde of good things.

How king Dionisius stole a golde coate.

*S. Ausen* in his booke de *Ciuitate Dei*, writeth of *Fabius* the destroyer of the citie of *Tarentum*, that when his secretarie demanded of hym what shoulde be done with the images and pictures of the gods, whiche were many, and armed as though they were goyng to the warres: declaring his incontinencie, he spake gestingly saying: let vs leaue vnto the *Tarentines* their angrie gods.

How dionisius tooke the golden crownes from the images.

Of Earles, and their merie iestes

Chap 7.

How the Earle *Subadia* answered the leues.

*I*n bookes of histories I finde it written, that when certayne Ieues came vnto the Earle of *Subadia*, despying hym that they might dwel within his dominions, he forbad them, saying, that they had not yet made peace concerning the vniuersall death of their Lord, and therefore how durst they be so bold, as to come into his land? A certayne religious man, required of the Earle of *Bellimount* for Gods sake, to geue some timber out of his Forrest toward the making of seates in his Church. When sayd a knight that was present, My Lord well consider of the matter,

How the Earle *Bellimount* answered the priest that begged tole.

## and delectable deuises.

matter. *Pea* quod the Earle, God forbid that I shoulde take any deliberaunce on this matter, since he asketh for Gods sake, of whom I haue receiued all that I haue, and therefore let him take whatsoeuer he needeth for the seruice of God. A certayne souldier desired an Earle, (his lord and master) to ayd and helpe him to wyng by his daughters, whiche were tenne in number.

Which request one of the Earles seruantes, a churlishe scellow and very rich, hearing: excused his lord, and sayde, that he had not wherewithall. *Peas* sayd the Earle, I haue thee, and I geue thee vnto him, and thou shalt geue him an hundred pound to redeeme thy libertie, and so he dyd. When the Earle of Belimount was hardy besieged in a Castle by the Infidels, and determined to goe forth with a fewe, and to fight for the sayth of Christe agaynst an infinite multitude: one of his souldiers said, that it was dangerous for a fewe to encounter with so great an host: then quod the Earle, I would to God that as many as beleue not in God, were here with them, and so by reason of his strong sayth, he obtained ouer them a glorious victorie.

how a souldier gat a hundred poundes of a churle.

how the Earle Belimount ouer came the infidels that besieged him.

Of knightes, or souldiers, and their merie iestes. Cap. 8.

**N**owe must we geue to vnderstand, that whatsoener is here written of knightes, is likewise to be applyed vnto the name of souldiers, for that the latin woord, Miles, is indifferent to them both, so that what so is sayd of one, may be applyed to the other. But to come to the matter, I finde it written in histories, that there was a certayne noble knight, which glozied that he was of kinne vnto nine kinges, wherof hangyng named fire, he could not deuise the other thre. When a iester standing by sayd vnto hym, *Spz*, I knowe well the other thre. *W*, well sayd frend (quod the knight) I pray thee tell me which they be? *Ma*y quod the iester, the thre kinges of Collein.

Of a knight that said that he vvas kin to niene kinges.

Of a knight that made the priest to vvashe afore him.

A knight which made a feast, would haue the priest to washe first: you doo well sayd the priest to make vs washe first, and sit downe last: *Pea*, answered the knight, me thinkes wee doo best, for of al other you ought to be first cleane, and last drunke.

Of a knight that said, it vvas good lucke to meete a priest in a morning.

A certayne knight which was ryding to a turneament, chaunced to meete with a priest by the way: and returnyng from the

## The fourth booke of merie iestes,

Of the two  
knightes  
that fought a  
combate.

turneament, brought home a broken legge with him. And perceiuing that the Priest came not to see him, demaunded the cause of him: who answered, I was afrayd that you had ben angry with me because I met with you befoze you broke your legge, for it was counted ill lucke to meete with a Priest, if a man were going forth to warre, or to turneament. Nay sayd the knyght, it was good lucke for me, for yf I had not met with you, perhaps I had broken my necke. Two knightes fought a combat for lyfe whiche should slay the other, and when the one had ouerthrowen the other the conquerour standyng vpon him, sayd vnto those that stode by, some body take pittie vpon hym. And when he had often called vnto them, and no man would entreate for his lyfe: then quod this gentle knight, I my selfe wyl take compassion vpon hym, so he let hym ryse, and they shooke handes, and departed both together ouer the seas.

Of a knight  
that asked a  
drunken  
Prior what  
newes in  
the Abbey.

There was a knight which mette with the Prior of his Parische, cumming home very drunke from the Chapter which was held in the Abbey wherof he was, of whom he asked what newes: The drunken Prior answered, a vengeance on this Abbey, for they were wont to haue twelue dishes of meate at a dinner, and this day they had but eleuen. Then answered the knight, If I had but two dishes of meate in my house, they would suffice me, and thou wretch as thou art, canst not be contented with eleuen: surely I wyl geue thee the twelfth, and therewithall be thysele him downe in the durt.

Of a knight  
that desired  
to heare his  
wifes con-  
fession.

There was a knight which despyed much to heare his wifes confession, which she denyed hym, because he hadde on neyther Surplice nor Stole. And when he had gotten them, and put them on and disguised hym selfe, he called her, and she confessed her selfe vnto hym, saying, that when she was young, she loued a young Gentleman, and after ward a Squire, and then a knight, and next a foole, and lastly a Priest. Then the knight hearing that, in a rage cast of the Surplice and the Stole, and asked her angerly, if that Priest were now liuing, and she sayde yea, requesting hym that he would reuel it to no man. And after thre dayes, when he had sufficiently bit on the bzyle, and bered him selfe: she came vnto him and sayde, Deare husband,

## and delectable deuises.

husband, vnderstand, that that which I saye vnto you in my confession, I spake it for the nonce, and I toulde you the trueth: for first when I was married vnto you, you were a young gentleman, and after ward a Squire, then were you dubbed a Knight, and after that, you became a foole, because you coueted to vnderstand such matters of your saythfull Lady, and nowe lastly you are become a Priest, for you haue heard my confession. Frontinus in his first booke, wryteth, that when Scipio landed in Africa, comming sooth of the ship, he fell downe to the ground, and because his souldiers should not be afraide, Heare ye my souldiers said be, I haue now taken all Africa.

Of Squires and armour bearers, and their merie iestes.

Cap. 9.

**Q**uintus Curtius in his histozie of Alexander the great, wryteth, that when Alexander fought with Darius, there was a Persian who putting on the armour of a Macedonian souldier, came behind Alexander, and strake him on the head, but his helmet was so hard, that the stroke glaunced away, and did him no harme. Then being apprehended and brought befoze the king, and demanded why he had done so: answered, that Darius and he had conenanted, that yf he coulde kyll Alexander, he should then marrie his daughter, and haue part of his kyngdome. Then Alexander liking well of the conenant, and prayeing his aduenturs, suffered him to depart safe to his company.

Quintus Curtius.

Howe king Alexander forgave the armourer that vsould haue killed him.

A certayne Squire offered him selfe vnto a king to serue hym, saying, that he was very sturdie, and bould. On a tyme seeing raine lying vpon the kinges head, he would haue beaten it of, and as he was so doing, the king boughed with his mouth, to make him afraide. Then he immediatly lysted vp his hand, and gaue him a boze on the eare, that he cast him to the ground, saying, wylt thou cate me by? But when the other seruants would haue apprehended him, the king bid them let him alone, saying, I toke him into my seruice because he promised me that he was bould. Two Squires were sworne fellows, concerning all their gaynes and pray, whercof one went into turnement, and gained much, the other went not, but required his

Of a knight that gaue the King a boze in the eare. Of two Squires, that were sworne felowes.

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part.



## The fourth booke of merie iestes

Of a squier  
that got ab-  
solution for  
killing of  
two priests.

part. Then sayd he, It is true in dede that we be felowes, but  
yf thou wylt haue part of the gayer, thou shalt also beare part  
of the stripes, and therewithal gaue him as many strokes, as he  
him self had receiued. There was a Squire which sue a Piske  
that forritly kept his wyfe from him, and going to Rome, gate  
absolution for killing of twayne, and when he came home, he  
sue another whom he hated, supposing that he was sufficiently  
absolued.

Of Phisicians, and their merie iestes. Cap. 10.

Of a phisici-  
on that cu-  
red the fis-  
sher mans  
eye.

Some tyme there was a fisherman, in whose eye by chaunce  
there fell the skale of a fische, so that he coulde not see. And go-  
ing vnto a Phisicion for helpe, caried hym many tymes a dishe  
of good fische, who for hope of such a continuall commoditie, de-  
ferred the cure. On a tyme he came to the Phisicions sonne,  
who in his fathers absence dyessed his soze eye, and healed it.  
Then the sonne glozied to his father that he had cured the fi-  
sherman. But the father sayde vnto his sonne, nowe therefoze  
eate the fishes whiche he hath brought, for thou art like to haue  
no moze of hym. A certayne Phisicion hauing instructed his  
sonne to discern by the vrine, what meate the patient had ea-  
ten: marke diligently also quoth he if thou canst see any parings  
of apples or such like about the bed, and then mayest thou iudge  
that he hath eaten some such thing. Afterward it chaunced, that  
when this scholler went to see his patient, and looking about  
the chamber sawe the saddle of an asse, and not ieryng the asse  
there likewise, iudged that the sick man hadde eaten the asse,  
whiche they that stand by telling his maister, sayd that he was  
an asse which iudged of the sick mans disease by an asses saddle.

Of a phisici-  
on that said,  
his patient  
had eaten  
an asse.

Of the phi-  
sicion that  
cured the  
old vvo-  
mans eye.

An olde woman hauing almost lost her sight, sate a Phisicion  
to come and dyesse her eyes euery day, who as oft as he came,  
stole some piece of the household stuffe away with him, vntyll  
all the house was emptye. But when she recovered her sight,  
saying all her goodes gone, was therat muche amazed, and  
woulde not pay the Phisicion his duettie. When he conuin-  
ced her before a iudge, to whom she complained that she was  
not yet fully cured, but rather salve lesse then she dyd befoze.  
For saide she, befoze, I could see good stoz of household stuffe in

my



## and delectable deuises.

my house, and now I can see nothing. A certayne honest matrone fallen into pouertie, asked an almes of a Byshop, whiche rebuked her, saying, That she shoulde seeke some meanes to get her liuing, and take paines, and be ashamed to begge. Why, what shoulde I doe so, quod the woman? Mary sayd the Byshop, Doe and practise Physicke. My Lorde, quod the woman, howe shoulde I doe so, for I haue no skill in it? Then sayd the Byshop, when thou comest vnto a sicke body, thou must looke round about, and see what lieth about the bed, and say that he hath eaten to much of that: which preceptes she diligently obserued, and became very famous throughout the whole countrey. Long tyme after it fortuned, that this Byshop fell sicke by an imposition in his throte, and this cunning woman Physitian was brought vnto hym, who espying a doze of Cushins about his bed, sayd vnto hym, My Lorde, your Lordshipp hath eaten to many Cushins, and that is the cause of your sicknesse. Which the Byshop hearing, fell into a great laughter, by reason wherof he strained his throte, so that he brake the imposition, and the matter voyded forth of his mouth, and he recovered. And when he was whole, he called for this the Physitian, and asked of her of whom she learned her Physicke? who answered, of a certayne reuerend father, a Byshop. And I am he then quod the Byshop, and by myne authoritie thou shalt continue thy practise in the same

Of an olde woman compelled through poverty to practice physicke.

Of Aduocates, & Lawiers, & of their merie ielles. Cap. ii.

A Certaine Aduocate being discharged fro his fonction, rode vpon the way in the winter, and because his horse was weaker then that whercon he was wont to ride before tyme, he fel in the myze, which when the men of the countrey beheld, they came together and dyelwe him out, and he thanked them saying, If I were still an aduocate, I would make you amends. Then said one of the husbandmen, are you not then an aduocate? He said he. Then quod the other, thou shalt surely lye still in the myze, and thyeve him in there againe where he lay before. A Lawyer had taken away a Cowe from a poore man of the Countrey, who complained thereof vnto the king. Then quod the king, I wyl heare what he wyl say to the matter. Day

Of the Aduocate that fel in the mire with his horse.

## The fourth booke of merie iestes

Of a lawrier  
that tooke  
away a poor  
mans covv,

Of the ad  
vocate that  
was set to  
keepe shep.

Of a lawrier  
that was  
put in trust  
wvith an  
Earles wvife

Of the chēt  
that bid his  
lawrier  
speake Ove.

Of the  
country  
man that  
asked his  
Laweir a  
monethes  
respit to  
pay him his  
Goselinges.

my Lorde sayd the pooze man, yf you heare hym speake, then haue I surely lost my Colwe in deede. An Advocate entred into the Cisterian order, and was set to keepe shepe. In a tyme when great trouble arose in the Abbey, there was none found that could geue any good counsell, but he only. At the length, being called and required, wherfoze he medled not with the monasterie matters, answered, Wherfoze, God geueth abode in the woꝝde, and the Abbot in the order of religion.

A certayne Earle going soth on Pilgrimage, put his lawier in trust wvith his wyfe, whyle he shoulde be absent; When the Earle was departed, the Lawyer began earnestly to sollicite her to consent to his incontinent lust: whereunto, because she would not agree, he withdrew from her her meate and apparel, and other necessities apperteyning vnto her necessarie sustenance. At length fearing lest she shoulde be starved, and that the people would thinke that it came through some cruel desert of hers, graunted to consent vnto him, and sent her handmaide to bed vnto him in her stee. And when he had taken his pleasure of her he cut her finger, which the Lady bearing, tyed a linnen cloth about her olone finger. Now, when the Earle was returned, and this bawdy Lawyer thought to haue shamed the Lady before her Lord, she disproued his trecherie, and proued him a lyer, saying, Looke whose finger is cut, & she it is that lay wvith you, and therewithall she plucked away the cloth, and shewed her finger that was whole. A certayne Lawyer had taken fees of both parties, in a controuersie: of one, a Colwe, of the other, an Oxe. Nowe when he shoulde pleade for him that had geuen him the Oxe, he was dumb, and could not speake. Then sayde the Client, Speake Oxe, and he answered, The Colwe wvill not suffer me. A man of the country despyed an Advocate to teache him the best woꝝd belongyng to an Advocate, and he would geue him a certayne number of Goselinges for a reward. When sayd the Advocate, whatsoeuer is asked of thee in iudgement, deny it, and require a longer time to answer, although thou knowe it well already. Now when the Advocate sent his seruantes for the Goselinges, the countryman denyed them, saying that he owed him none.

## and delectable deuises.

But at length confessing the det hee required a longer terme to pay him, which was an whole yere after.

A certain Lawier which obtained the vpper hande in all causes, became a Funke, and being made solicitour for the Abbey, all matters went against him. And when the Abbot was much displeased therewith, hee said vnto him, my Loyde bee not angry, for now I dare not lie and face as I haue done heretofore, and therfore I loose all matters that are committed vnto mee.

And Aduocate being very sicke, his friendes that were about him thought it expedient for him to receiue the Communion ere he died. Then said he, I will hear iudgment whether it wer best for mee to do so or not. Then said his frindes wee iudge it best. But I appeale fro your sentence (quod hee) for you are not my iudges, and so died. And an old verse there is wrytten of lawiers many a yere agoe:

*I haue heard some which made their mone,  
That Lawiers friendly are to none,  
But whether that bee true or no;  
It is not lawfull to say so.*

Of Marchant men, byers and sellers. Chap. 11.

A Proper iest of a certain Marchant that would neuer come to Church, nor heare sermons, and being mooued often times by his wife therto, said alwayes vnto her, go thou for vs both. On a night he dreamed that he was called into iudgment, and seeing his wife with many other holly folkes entering in at the dore of he celestrial toy, and he likewise would haue gone in with them: the porter put him backe, and sayd, shee must go in for you both. Thus hee taring without, awaked with sorrow and grieve and afterward leade a godlier life.

A certain Marchant hauinge occasion to trauayle beyond the sea, who had a fayre womā to his wife, which he had sum what in ielouste: At his home comminge, demaunded of his

Of a Lawier,  
which  
became a  
Munke.

Of an aduocate that  
would heare  
iudgment,  
before he  
would receive the  
communion.

Of a Marchant  
that did not  
loue to go to  
Church.

Of a Marchant  
that wrought  
a sleight to  
try his wifes  
fidelity.

## The fourth booke, of merie iestes,

Wife, betwixene iest and good earnest, how oft shee had made him cuckold since he went: who answered that shee had not done it at all, well (quod he) I shall know it on Sunday when I come at church: how can you (quod she) mary saide he, loke how oft you did it, so many hoznes will appeare on my heade at church: well then (quod she) try it a gods name: This marchant in the meane time got a companie of sharpes hoznes, found the meanes to make the sticke in the heare of his head, and when Sunday came his wife and he went to church together, and comming to church, either of them went to their owne Pew. And as soone as the marchant had said his prayers he tooke preeuely one of the sharpes hozns and stucke it on his head, and by and by his wife spied it, but she said nothing, within a litle while after he priuely stuck on another, and his wife spied it, and yet said nothinge, the marchante within a while stuck on the third hozne: At last, the wife perceiued the hoznes to grow by so fast, sheyt to her husband and rownded him in the care, and desired him for the passion of God to get him out of the church quickly for surely said shee, if you tary here any while you will haue a hundred hoznes on your head, so by that meanes, he tried his wiues falsheed, although not greatly to his contentment.

Of a Marchant  
that was de-  
ceiued of a  
casket full of  
gold.

A Marchant cunning to Paris, deliuered a casket full of Gold and silver to a certein rich Citizen to keepe, who was godfather to Philip the French King. And when the marchant came to require his money, the Citizen denyed it him, and sayd that he neuer saw him before. Then the marchant complained vnto the King, wherat he being greatly aponied, caused the Marchant to hide himself secretly in his Chamber and caused the Citizen to be sent for, whome curtiously interteined, and communed with him of many familiar matters, And seeing a ringe vpon his finger, which he had often times offered to giue him: good godfather (quoth the King) haue you yet your ringe: pea my Lord, quoth the Citize, and I haue often desired your grace to take it at my hande, and now again I desire you to accept it. When the King receiued the

## and delectable deuises.

The ringe, and sent it immediatly secretly vnto the Citizens wife, that by the same token she should sende vnto her husband the casket of gold and siluer. In the meane while he enquired of the Citizen touching the same casket, which he viterly denied that he had it, vntill the messenger returned, and the kinge brought it forth before his face, and for the fact expelled him out of the realme.

One that had bought an horse, when he had paid his money, demaunded of the seller if hee were good? yea (quod the seller) Why dost thou sell him then (quod the byer) because I am but a poore man, (quod the seller) and hee will eate to much. What other euill conditions hath hee said the byer? none answered the seller, sauing that he will not clime trees. But when hee had bought the horse, and brought him home, he bit euery body. Then said his maister, he that sold him to mee sayd true, for he eates to much indeede. And another time ridinge forth vpon him, when he came to a wooden bridge he would not go ouer. Which when some sawe that wher with him when he bought the horse, he tould you true said they, for he will clime no trees.

Of one that  
bought an  
horse.

Ther was a certein good workeman which gained much and yet was alwayes poore. And cumminge on a time to confession, the Priest perceined that hee was giuen much to drinke, and therfore inioyned him penance that hee should not drinke aboue a certen measure of wine at a meale, wherunto he consented, vnlesse he sould or bought sumthing that day. On a day being at dinner with his wife, he drāke vp his measure of wine, & was yet a thirst. The his wife knowinge of this penance that was inioyned him, husband sayd shee, follow my counsell, I wil sell you a cow & then you may drinke more by couenant, and you shal sell her to me againe, and by this meanes he deceined himselfe, and could neuer bee rich.

Of a drūken  
that was in-  
ioyned to  
penance to  
drinke alway  
by measure

One bought an horse, and demaunded of the seller what fault hee had? None (quod he) but that if you traueill him in company, he will not stand with his fellowes. The byer liking well of that, and imputing it vnto courage and stomack,

Of one that  
bought a  
horse that  
would not  
stand by his  
fellowes.

2. y.

sayd

## The fourth booke, of merie iestes,

said that he liked him neuer a whit the worse for that. But when he proued him, he found him a lame, dulle, and tyred iade and could neuer reach to his bayte with his company, but alwayes was fayne to tarry behinde.

Diuers pleasant hystories, and pithy examples  
of Vsurers. Chap. 13.

Of certain vs-  
urers that  
would not  
and vp for  
he priests  
dellings.

**A** Preacher which in a Sermon had declared the vile wickednes, and abomination of vsurers, pronouncing absolution after the Sermon vnto all sortes of people according to the manner that then was, willed y<sup>e</sup> euery sort of them should stand vp to haue his Benediction, when he named them, according to their vocation. And first (sayd he) arise al you that be Carpenters, which they did, and when he had blessed them he bid them sit downe agayn. Next arise Clothiers, and after them Shoemakers, and so of the residue. Now sayd he last of all let the Vsurers stande vp to be blessed, and when none stood vp, although there were many present: Good Lorde, (quoth hee) how will they appeare before God in the day of iudgement to receiue eternall damnation, whiche dare not stande vp before men to receiue blessing?

Of the vsurer  
that willed to  
haue a bagge  
of money  
carried him.  
ge

A certain Usurer very ritche and couetous, dwellinge in the Citie of Mentz, being sicke and perceiuing that he should die, willed that a bag which he had full of Money should be buried with him in his graue, for the sure performance whereof, he caused his friendes to sweare vnto him by an othe. When hee was dead and buried, and afterwarde some came priuily in the night to his graue to take away the Money, they saw there the Diuell sitting with a great Spone of Iron burning heate, feeding him with the Money flamyng in at his mouth bright with fire.

Of the vsurer  
that confessed  
to haue sinned  
in such manner  
as wayes.

A certayne Usurer which was sick, confessed himself to a Priest, saying, that hee had but three sinnes wherof he was gilty, to wit, Usurie, Lecherie, and Gluttony. To whom the Priest said, that hee could absolve him of twayne of them, but of the third, that is to say Usury he could not absolve him, vnlesse



## and delectable deuises.

lesse he would make restitution. Then said the Usurer, do the Scriptures, and learned men say so: Pea quoth the Priest. But I will see first whether they say true or not, sayd the Usurer, for yet I will not make restitution, & therfore in Gods name you may depart.

An Usurer which was sundrie times moued to make restitution, notwithstanding could not be therto perswaded.

Of the vserie  
that was bu-  
ried vnder  
the Gallies

Falling sicke, and waryng weake to the death, he sent for a Priest and desired to haue the Rites of the Church. The Priest denied him, vnlesse he would restore the goods ill gotten, which the Usurer refused to do. When the Priest was departed, he wared weaker and weaker, and was euen at the point of death, and the Priest was sent for in all hast to commend his soule vnto God, but hee could not bee founde.

Then (quoth the Usurer) I my selfe commende my Soule vnto all the Diuels of Hell, and so died. But when hee was dead, his friendes besought the Priest that he would burie the body in the Holly procession pathe, which hee denied to do. Now the Priest had an Ass which serued him for none other purpose, but to carry his booke to the Church, and knew none other way but that. Wherefore the Usurers friendes, desired the Priest to shew the so much curtesy, as to let them lay the Corse vpon the Asses backe, and looke whether soeuer hee carried it, there to bury it, supposing that hee would go directly to the Church, or home to the Priestes house, because hee knew none other way. The Priest was contented, and the body was layd vpon the Asses backe, and hee went forwarde, neuer turnyng to the righthand, nor to the left, vntil he came vnto the Gallies, and cast him downe there vnder the gallies, and there was buried amonge his fathers.

Certayne merry iests of rude Husbandmen of  
the Countrey. Chap. 14.

**W**hen kyng Liberius, of whom Macrobius writeth in the third booke of the saturnalia, was lately aduanced from the  
A. iiij. the

## The fourth Booke, of merie iestes,

the plow taylor vnto great riches, he called certein Philosophers vnto his table, & mocking at their oft controuerfies & quiddities in Philosophie, desired them to resolute him certein questions. Namely, why of white and blacke beanes ground together, there riseth Peale of one colour? Wherat Aricides disdaynyng: then answer thou mee this question sayde hee, why if a man whip with a Lash made of white and blacke thonges, the Strippes looke all alike whiche they make.

A younge delicate Cocknie of the Citie was married vnto a ritche ffermour of the Countrey. And alwayes against hee should come home to dinner or supper from his worke, she prepared him some fine little deintie dish in a potenger, wherewith he was mutch discontented. And once she dressed him a capō for his supper, wherat he was much moze offended then before. This pretty parnel seing that she could not please him, went and complayned to her mother of the matter, who asked of her what she gaue him to eate, who answered, this, and that, and recited as before is written. Then sayd hir mother thou art mutch deceiued, but henceforwarde set before him a great bowle full of Beanes and Peason, with browne Bread, for hee is a labouryng man, and must bee grosely feed. Now when the daughter had followed her mothers aduise, he laughed and was mery, and sayd that he laughed at the Capon which shee dressed for him the day before, but truer it is, that hee reioysed bicause his belly was full.

There was a woman which could neuer make Breade that would please her husbände. On a time strippying her selfe naked, and washyng her selfe cleane all her body ouer, shee made Dough and moulded it vpon a stoole, and when she was wearie, shee forgot herself and sat downe vpon the stoole and the Dough cleaued to her Buttockes. Anon shee arose and sought for it, and her husband asked her what shee looked for, and she sayd for the lose which I haue made for thine own tooth. Wary quoth hee, it sticketh to thy buttocks, and then the cleanly huswife remembred hir self.

An honeste stronge woman of the Cuntreye, when her husband

M  
A Cockny,  
sayde that  
haried a far-  
der of the  
antrey.

O  
ha  
cat  
bfr  
wa

a woman  
it was very  
lling to  
ase her  
band.

Yr  
at  
oh  
bre  
N N

## and delectable deuises.

band came home from woozke out of the fieldes: hauing one of his eies so grieuouſlye hurte that he could not ſee with it, would needes bleſſe her husbands other eie that it might not bee infected by that which was ſoze. And ſo while both his eies were ſtopped, her ſweet hart, whom ſhe had hid by in a coynner, ſlipt out of the doores, the husband not ſeing him.

Of the woman that bleſſed her husbands eye.

### Of mery Ieſtes of the Iewes. chap. 15.

**A** Certain Iewe fell into a ditch vpon a Saturday which is the Jewiſh Sabbath, at what time ther came a Chriſtian by and would haue holpen him forth, but hee would not ſayinge, that he muſt not violate the Sabbath day. The next day the Chriſtian paſſed by again, and the Iewe called vnto him deſiring him to helpe him forth. But hee answered, this day is Sunday, and now I may not breake my Sabbath, and ſo the wretch remained there. A good fellow in Merſeborow in an euening ſtole away a poore widows Cow, & brought her in the night vnto a Iewe to whom hee pawned her for ſixe ſhillinges, and theſame night he ſtole her away agayne from that Iewe, and pawned her vnto another Iewe for ſo much money, and againe theſame night he ſtole her from him and pawned hir vnto the third Iewe for the like ſome. Then deuising with himſelfe how the widowe might come by her Cow agayne, he ſtole her likewise from the thirde Iewe, and brought her home in the morning betimes by the horns. And meeting with the widows mayd that was goinge to the brooke to waſhe clothes, he chid her, ſaying, that if he had not ben, the cow had bin loſt for euer. Thus the knaue ſerued his owne neceſſity for money, deceived the greedy Iewes and reſtozed the widow her cow.

Of a Iewe that fell in a ditch on the Sabbath day.

Of a fellow that ſtole a widows Cow.

### Of mery Ieſtes of Theeues, Chap. 16.

**A** Theif wandring in the woodes, by chaunce met with a Prieſt, and ſaid vnto him, that he would ſaine be ſtreuen.  
For

## The fourth Booke, of merie iestes,

As theefe  
that would  
be shriuen of  
priest in the  
woods.

For, said hee, there passed to day a Priest by this way, and I toke his Horse from him, and therfore I praye you intoyne me penance. Then quod the Priest, giue me five shillings to say masse for thine offence, and the theif told him out ten shillings into his hande, sayinge, take here five shillings for the Priest's horse whiche I tooke away this day, and bicause you make so good a market, I giue you five more for the Horse wheron you ride, and so hee toke away his horse also.

As the thiefe  
that stole the  
pore mans  
goose.

There was a theif which had stoll a pore mans goose who complayned therof vnto the Priest of the Parithe, desiringe him to speake to y people therof out of y pulpit the next Sunday. When Sunday was come, and the Priest in the pulpit, hee bid all the people sit down, and when they answered that they were all seat, nay said the Priest, for hee is not yet set that stole the poremans goose (yeas quod the theef that I am) then (quod the Priest) for shame restore to the pore man his goose again, or els I will excommunicate thee.

As the thiefe  
that giue one  
that solde an  
re a piece of  
his shirte  
it in his  
poney.

There was a theif which watched a man that had soulde an Dre, and tooke acquaintance of him, and lead him to the Luerne, and gaue him a quarte of Wine. And when hee that had soulde the Dre, would haue bin goinge, sayinge, that he must go bie him a purse to put his mony in: Nay quoth the Theif, lay thy mony to mine, and let vs drinke more, and I will giue thee a piece of my shirte to wrap thy mony in, and hee did so. But when hee departed, this cousening theif ran after him w hew and cry, saying that hee had cut away a piece of his shirte with his mony in it, and shewed the place, so hee gotte the mony, and the true mā was hanged.

As a thiefe  
that coufened  
gentlewo-  
man of a Sil-  
uer Cup.

A cousening knaue seeinge a siluer Cup in a gentlemans house, which was broken a litle in the fote: he bought a good Pickerell & caried it vnto the Gentlewoman, while her husband was abroad saying, My master your husband hath sent you this Pickrell to be dressed for dinner, for he will bringe home geasts with him, and willeth you to send him the broken cup that hee may haue it mended for the geasts to drinke in, and the deliuered it vnto him. Now when he had tould this

## and delcetable deuises.

this tale to his fellow, surely, quod he, and I wyl haue the pickrell againe. And when he came to the house, finding there the Distresse, and all the household weeping, he spake vnto her with a countersayfe merrye countenaunce, saying. We of god chere now, for my maister hath taken the thæse, and sentence is gyuen that he shall be hanged immediatlye with the pickrell about his necke, and therefore you must send him the pickrell out of hand, which shæ deliuered. Thus the thæse and his fellow had both the cup, and the pickrell.

Of Iesters, and theyr merye deuises.

Chap. 17.

**M**Acrobins in his Saturnalia, wyrteth of Cicero, that he was so pleasaunt in wordes, & so full of pastime: that his friends tearmed him a scoffer and Jester. Fredericke the Emperours iester, with wordes prouoked verie much one Eurlius a learned man, to haue moued him to laughter, but he could not. Shortly after perceyuing him to be in some depe cogitation, he made a great many of lyttle balles of hearbes, and threwe them hard at him. And when he demaunded of him what he ment by that: the Jester answered, saying, I haue hard say that there is great force in thæe thinges, to wyt: wordes, hearbs, & stones. And as for wordes I haue sufficiently assayed you with them & can auayle nothing, now we wyl I trye you with hearbs: and if I can profite nothing that way, surely I wyl stonie you to death: at which saying he fell in a laughter, & gaue the iester a reward. A Jester taught his Horse to knale downe on his knes as often as he sayd Flectamus genua. It happened afterwards, that a thæse sating the iesters Horse to be a proper Celding, stole him away. It fortuned this thæse ryding vpon this Horse which he had stolen, to rybe through a deepe slough, and full of myre, which the iester sating, cryed aloud, Flectamus genua, and forthwith the Horse fell downe vpon his knes, and threwe his ryder in the dyt. Another iester being vpon the Sea, and sodainly a tempest rysing, began verie greedily to cate powdered bæse, and when one asked him why he dyd so: he answered that perhappes he shoulde haue occasion to dryncke moze shortlye then euer he dyd.

V what meanes a iester vsed to make Eurlius to laugh.

Howe a Iester taught his horse to knele downe vnto he sayd flectamus genua.

Of a iester, that cate powdered beefe grees dilye, vwhen he vvas in daunger of drowning.

## The fourth booke, of merie iestes,

Howe a Iester  
ster in a tem  
pest cast his  
wyfe ouer  
shyp boord.

Howe theus  
cme to rob  
a Iester.

Howe a man  
Iester made  
his vyll.

Of a Iester  
that should  
be hanged  
for rayling  
at a noble  
man.

Howe a mery  
fellovv pre-  
wented the  
Friers that  
came to  
dinner.

Accertaine Iester being vpon the sea in a tempest, euerie man in the shyp was commaunded to cast the heaviest thing which he had ouer boord. Then tooke he his wyfe & threwe her into the Sea, saying: that he had neuer any thing so heauie. A shofter seeing theus ryding and searching his house in the night: first quod he, I maruayle what you can finde here by darcke in the nyght, when I can finde nothing in the broad day lyght. A certaine merie felow being sick, was admonished by the Priest to make his wyll: Hary gladly quod he. And I haue none other goodes but only two heyses, which I bequeth to the Kinges and Princes of the earth. But the Priest demanded why he would not rather giue them vnto the poore: answered, you preache that we should imitate God, and he hath giuen all the riches of the earth vnto them and not vnto the poore, & therefore I would faine doe as lyke vnto him as I could. A Iester had rayled & shuffed so bytyer lye at a noble man, that he threatned to hang him, wheresoener he tooke him. At length being taken by the noble mans seruants, & brought before his presence, my Lord, then quod he, I see now there remaineth nothing vnto me but present death, which I haue well deserued: I beseech you grant me one request, which may be profitable for my soules health, which at y earnest request of those y stode about him, the Lord frankly yelded vnto. Then sayd he, when I am hanged, I beseech you to come vnto me three dayes after with a fasting stomacke euerie morning, & kysse my bare tayle with your mouth. Now the Deuill hang the, and kysse thy tayle, quod the Lord, & went away in a rage, & so he escaped. A mery companion, hauing prepared a moztell of good meat for his churche eating, & his wyues: there came vnto his house a company of fryars, & knowing not how to excuse the matter: & to shyst them off, sayd vnto them: syrs I am very soory y you may not eate with me, for I am excommunicate. Then sayd the fryars, we wyll not beleue the, vntlesse thou tell vs the cause why? For beating of a fryar quod he. Then at y worthily excommunicate said they, & fearing least he would haue beaten the also, they departed incontynently.

Of merie ielles of weemen.

Chap. 18.

Macrobius writeth in his Saturnalia, y when one demaunded of Iulia, which was daughter vnto Augustus y Emperour, why



## and delcctable deuises.

Why shee tecked not her self according to her fathers plainnes? The sunne  
fragilitie, she answered saying: My father forgetteth that he is  
Emperour, but I remember that I am the Emperours daughter.  
When some that were prauie of her incontinencie, wondered y  
her children were so lyke vnto Agrippa her husbände, confide-  
red that shee yalded so commonly the vse of her body abroad in  
euery brothel house: I neuer take any passenger to sayle in my  
shyp, quod she, but when my shyp is already fraught. When  
one sayd y he maruailed why all brute beastes would not abide  
to company with y males, but only when they would conceyue  
young: Populia which was daughter vnto Marcus answered,  
bicause they be beastes. Faustus sonne vnto Sylla, knowing y

Of Populia  
the daught-  
ter of mar-  
cus.

A pretie  
quippe of  
Faustus to  
his syster.

Of a womā  
that fell in  
loue with a  
souldiour.

Of a ielous  
man, and his  
wyfe.

Of a womā  
that sayd she  
woulde not  
marrie, if her  
husbāde  
were dead.

Of the ielous  
man that  
folloved his  
wyfe to con-  
fession.

his syster vsed the carnall company of twaine, namely Pompe-  
ius and a fullers sonne: I muse sayd he how my syster cā haue  
any spot in her, whyle shee hath the company of a fuller? A  
woman seeing a souldiour valiently behauing himselfe in a tur-  
neament, much cōmended him, & fell in loue with him. But whē  
he put by his beauer to take y eyre, & the womā cōming apare  
to see him, perceined that it was her husbāde, shee made a mock  
at the matter, & cared not for him. A certaine ielous man set  
two ouersers to tend vpon his wyfe, who passing by the house  
where her louer was, for the nonce fel dōwne in the myre. And  
leauing her two kapers at y dore, shee sayned an excuse to goe  
into that house to washe her selfe, & when shee had made merre  
with her louer, shee came forth & went her way. There was a  
woman which oftentimes would say vnto her husbāde that if he  
should dye, shee would neuer marry more. But when he was  
dead, & shee talked as touching marryng another, euen by his  
coffins side, her mayd rebuked her, saying, that her master was  
warre pet: If he be warre quod the mistres, I wyl blew vpo  
him tyll he be cold. A certaine ielous husbāde folloved his  
wyfe to confession, whom when the Priest should leade behind  
the Altar to be dispensed, the husbāde perceyning it & doubting  
the worst, cryed vnto him, saying: heare y master Person, my  
wyfe is young & tender, I pray you let me be dispensed for her.  
And knaling dōwne before the Priest, I pray you quod y wyfe  
to the Priest, strike him hard, for I am a great sinner.

## The fourth booke, of merie iestes,

Of a vwoman that tolde a gentleman that her husband vvas a good Phisition. A woman whose husband had swyngeed hye well, went vnto a Gentleman that was diseased, and to bid him that her husband was a very good Phisition, but that he would cure no man vntill he were first well beaten. Then she caused him to goe thither, from whence he brought home his back full of stripes, and thus his honest wyfe was reuenged on him.

Merie iestes of maydens, and young vwomen. Chap. 19.

Of an elde vwoman that caused her bitch to cate mustarde for a policy. A n olde woman which was desirous to make a matche betweene a young man & a mayde, caused a lytle bytch which she had, to cate mustarde, and when the bytch wept with the strongnesse of the mustard, she shewed hir vnto the mayd, saying, that somtyme she had bene a mayd, & for refusing a young man which loued her intirely she was chaunged into a bytch, & for sorrow therof wept so continually.

Of a young man that gaue himself to the Deuill for the loue of a mayde. Which thing the mayd hearing, consented vnto her louer. A certayne young man gaue himself to the Deuill for a mayd which he loued ardently, and could not obtaine her loue. But when the Deuill also doing his best, saw that he could not bying it to passe, to make hir loue the young man, he went to an old woman & promised hye certayne skynnes for a reward, if she could mollifye the maydens heart. Which when she had brought to passe, and required the skynnes of the Deuill, he reached them vnto hye vpon the ende of a long poale, saying: I dare not come nere thee, because thou art worse then I am, according vnto the olde verse:

*A wicked woman fraught with all euill,*

*Is by three farthinges worse then the Deuill.*

Of the good man that tooke his wyfe a bed with another man. A god honest whose woman, being by hye husband taken a bed with hye louer, consulted with an olde mother Bee of hye acquaintance, how to excuse the matter. But the olde woman perceyuing that the husband y night before had eaten an hearb called Cheruile vnto his supper, sought occasion to meete him in the streete, and saluted him, saying: God saue you both. Then sayd the husband, why speakest thou thus vnto mee, since I am alone? Then she rubbed hye eyes, saying: a vengeance on this hearbe Cheruile which I ate the last night, for euery it maketh mee to take one for twaine. The husband remembryng that hee like wyfe had eaten Cheruile the nyght before, thinking the olde

Wyues

## and delectable deuises.

wyues tale to be true and that it had wrought in him the lyke effect, helde his wyfe excused. A certayne olde woman hearing a young wyfe euermore gnying byr husband ouerthwart answeres, & for that cause had bozned him many a blow: sayd vnto her, if thou wylt I wyll tell thee how thou shalt lye in quiet with thyne husband, wherevnto she willingly agreed. Then quod the olde woman, thou shalt goe into my garden at the full of the Mone, and knoele downe befoze the hearbe called Wymwood, and desyre it to tell thee some counsell that is good. And marke well what the hearbe sayth vnto thee, and doe so. At the tyme appointed the olde woman byd her selfe behind the bushe of Wymwood, and when the young woman according to her instruction, began to viter her request to the hearbe, saying: O thou most hytter Wymwood, tell mee what I shall doe that is good: the olde woman answered:

*If thou wylt lue in peace and rest,  
Answer with reason for that is best:*

And euer after she bled her tongue better, & liued more in quiet.

Merye iesses of Boyes.

Chap. 20.

**B**Oetius in his booke of the discipline of schollars, wyrteth a storie of a boy whom his parents corrected not in his youth, for his naughtie demeanour. But increasing euery day more & more in wickednesse, at last committed such great robberies, that he was led to the gallowes to be hanged, & desyring to kysse his father ere he dyed, came vnto him and byt of his nose, saying, that if he had corrected him for smal faults whē he was a chyld, he had not then come vnto that shame. A certayne lytle boy seeing his father beating his mother euery daye, & hearing him saye one night when he was a bed, that he had forgotten to doe one thing: I know what that is quod the chyld, what sayd the father: Mary sayd he to beate my mother. A man had two sonnes, wherof one alwayes craved a piece of whatsoeuer was at the boord, whom the father rebuked, & set them both together on a stole. And when the young boy saw meat on the table that he lyked & durst not aske it, he hemmed, and the father thereto a piece of meate at y other. When sayd the lytle one, what a paine is this that I must be, and another must haue the meate?

of the good  
wyfe that  
kneeled be-  
fore the  
hearth-vvorn  
vvood.

of the boye  
that byt his  
fathers nose,  
vvhen he  
vvvas going  
to the gal-  
lowes.

of the boye  
that told his  
father that  
hee had fors-  
got to beate  
his mother.

of the boye  
that hemmed  
to his father  
for meate.

R. iij.

Merye

# The fourth booke, of merie iestes,

Merie iestes of blinde folke.

Chap. 21.

Of Senecas  
wyfe, vwhen  
shee vxax'ed  
blinde.

Seneca the wyse, in his fifty two Epistle, writeth thus vnto a friend of his: you know Harpasta y<sup>e</sup> foolish woman my wyfe, whose eye sight sodainlye sayled her. Shee requesteth of her scholemaster to goe into another house, saying that it is verrey darke where shee now is. In I raictum the lower, there was

Of the blind  
ma, that hyd  
xx. ponde  
vvhich hee  
gotte a beg-  
ging.

a blinde man which by begging had gotten twenty poundes in Turone groates, which he hyd vp in the parishe Church where he dwelt, vnder one of the pewes, which the clarke perceiuing, sought for in the same place, & found it, and caried it away. The next morning the blind man seeking for y<sup>e</sup> money, according to his custome, & not finding it: sayd vnto his boy, leade me into the chancel among the chaplins, & marke whom thou seest to laugh bring me to him & he dyd so. When the blind man calling him a lye, sayd vnto him: O y<sup>e</sup> I haue hard much good report of you, y<sup>e</sup> you be of a very honest lyfe & vertuous conuersation, I haue a secrete matter to breake vnto you, which I would haue no man to heare, I am blind & weake, and I know not how soeue I shal dye. So it is, that in this Church vnder such a pew I haue hidde twenty pound in Turon groates, wherof no man knoweth, & I meane to lay vp there twenty more, which I would haue you to take & to emplye at your pleasure, bestowing some part thereof for my soules health as it is conuenient. When y<sup>e</sup> clark hard this, he went & layd the twenty pound in the place againe where he had it, hoping to haue the other twenty pound also. But the blind man comming to church very early in the morning, toke alwaye the money with him, & so deceyued the clarke that had deceiued him. A certaine blind man, commaunded his wyfe alwayes to set a candle a light by him. On a tyme the wyfe being offended at him, discovered her naked tayle and so stode before him. When sayd he, wyfe is there a candle a light in the house? yea quod shee: Surely sayd he, if there be neuer a better, yet is there a brighter. A blind man & his wyfe had a fat gosse to dinner, & while the wyfe was gone forth about busines, & the blind man turned the spyt, there came a godd fellowe into the house, which he hearing & thinking it to be a dog, rose vp to rattle the dishes to drive him away. In the meane whiles this fellowe stole away the gosse, & put a great browne loafe which stode there by vpon the spyt, & departed, and he turned the loafe about be-

Of the blind  
man that bid  
his wyfe set  
a candle light  
before him.

Of the blind  
man that  
turned the  
gosse.

## and delectable deuises.

eye diligently . But when the good wyfe came in, he chyde her sharply for leauing y<sup>e</sup> doze open, for sayd he, there came in a dog euen now, & had I not moued the dishes to dzyne him a way, he would haue done some harme . Whusband sayd ther, it was no dog , but some therse . and he hath stollen a way the goole . One y<sup>e</sup> had but one eye was eating of a ioule of Sāmon with another y<sup>e</sup> had two eyes, who being ready to eate y<sup>e</sup> Sāmons eye, he y<sup>e</sup> had but one eye cried vnto him saying, for Gods sake giue me that eye for thou lackest none, and I haue but one.

Of two that  
vvere eating  
a ioule of  
sammon.

Merye ielles of fooles.

Chap. 22.

**T**here was a merry companion that sayde there were foure of foure  
kindes of fooles . The first of the that threaten so much y<sup>e</sup> no kindes of  
mā careth for them. The second, that sweareth so much y<sup>e</sup> none fooles.  
wyl beleue them. The third, y<sup>e</sup> giueth so much away to others y<sup>e</sup>  
they kepe nothing for them selues. The fourth, y<sup>e</sup> hauing none Of the foole  
to helpe them, wyl not helpe them selues . There was a foole that vvept  
who when he saw the Sunne to shyne wept, & when it rayned, when the  
laughed : & being asked why he dyd so, answered that rayne cō- sun did shine  
meth after the Sunne shyning, & therefore he wept : and when and laughed  
it rayned he knewe that afterward the Sunne would shine, & when it  
therefore he laughed . There was a foole called Lobellinus, Of the foole  
who vpon a time putting on a new coate knew not him selfe, & Lobellinus  
wyt about inquryng of euery body if they saw not Lobellinus, that kneue  
When one raught him a good sovre on the eare, saying, this I vwhen hee  
giue not to the but to Lobellinus, & therewith he remembred had on his  
himself who he was. A Lord gaue his foole a new coate wher- new coate.  
on were imbroiored a great many Asses heads. The stranger  
saying him, sayd vnto him: It appeareth y<sup>e</sup> thou art a foole, because  
thou wearest so many Asses heads vpon thy coate, which y<sup>e</sup> foole  
hearing, went vnto y<sup>e</sup> Lord his master & byd him take his coate  
again, for he would not weare it . Why so quod y<sup>e</sup> Lord because  
y<sup>e</sup> makest me a foole, sayde he, in putting Asses heads vpon my  
coate. No said y<sup>e</sup> Lord, they be dæres heads. Dæres heads, quod  
the foole, where be the hories? Then sayd y<sup>e</sup> Lord, they haue no  
hories yet for they be saluones, & with that answer y<sup>e</sup> foole was  
contented, & so he answered vnto whosoeuer mocked him ther-  
with . Frederick the Empero<sup>r</sup> was wont to say, that they were  
the most fooles in all the world, that beleue the punishmentes  
and

of the foole  
that had his  
coate im-  
broiored  
with Asses  
heads.

## The fourth booke, of merie iestes,

Of the foole  
that hyd his  
money in  
the hole.

and rewardes that shall be in the woꝛlde to come, and yet lyue  
styll in theyꝛ sinnes. A certaine foliſhe fellow hauing a lytle  
money, hyd it in a hole, & couered it with a ſtone, where vpon he  
wrote: here it is. Another comming by, and reading the ſuper-  
ſcription, and maruaſyng what it ſhould ſignifie, ouerturned  
the ſtone & carped away the money, and layde the ſtone againe  
in his place, and wrote vpon it: It is not here.

Merye iestes of thoſe that are poſſeſſed. Chap. 23.

Of a mayde  
that vvas  
poſſeſſed  
vvith an euill  
ſpirite.

A Mayde in VVeſtphalia which was poſſeſſed of a ſpirite diſ-  
puted with euery one y came to her in what ſcience ſocuer,  
which a certaine maſter of Art, that came lately frō Paris bea-  
ring, came vnto her. So whom ſayd the Deuyl: thou commeſt  
lately from the byllage of ſtraw, therefore tell mee the quantity  
& quality of this propoſition: Euery heſe is a mare. Wherefoꝛe  
he being amazed, departed immediately. When a certaine mā  
of the cuntry demaunded of one that was poſſeſſed, how many  
chyldeꝛen he had: the Deuyl answered that he had one. Nowe  
it appeareth quod the huſbandman, that thou art a lyar, foꝛ I  
haue ſwayne: ſay ſayd the Deuyl, I haue told true, foꝛ one of  
them is not thine, but a Priekles. A Priekſt being deſamed  
with a certaine woman, promiſed a deuill that if he would helpe  
him in his purgation, he would giue him a ſufficient reward.

Of the huſ-  
bandman  
that asked  
the deuyl  
howe many  
childevn hee  
had.

When the Deuill promiſed him y if he haply ſhould be ſearched,  
it ſhould not appeare at all that he had any miſbers. But when  
the tyme came, and he had ſtipped himſelfe naked, it was of all  
maniſeſſly ſene that he had as much as was requiſite foꝛ any  
man to haue. Thus wee may ſee howe they are deceyued that  
put theyꝛ truſt in the Deuyl. One that was going awaye  
from his wyfe becauſe of her naughtineſſe, meant not to take  
leave at his departure. When ſayd his wyfe vnto him, to whom  
wylſt thou commyt mee in your abſence: to the Deuyl quod he, &  
immediately he went on his iourney. But when he was gone,  
& her louers according to theyꝛ cuſtome came to the houſe, the  
Deuyl alwayes frayd them away. Long tyme after when the  
huſbande came home againe, now take thou the charge of thy  
wyfe againe, quod the Deuyl vnto him, foꝛ I had rather keepe  
all the wyld boares in the whole countrey, then her onely.

Of one that  
comitted his  
wyfe to the  
Deuyls cu-  
ſtody while  
he vvas frō  
home.



## and delectable deuises.

One that was possessed, coming through the Market place in a Citie, fell thise in a laughter: and being demaunded the cause, answered: the first was, because he sawe a man buying shoes and a Capon, and to day he shall die (quoth he) for all he hath bought them. The second was, because he saw a Bayliff leading a poore theefe to hanging that had stolen a trifle, saying, that it was a strange matter to see a great theefe leading a little theife to the gallowes.

Of one possessed that fell thise a laughing in the market place

Whirly because hee saw a Priest following a childe that was going to burying, singing, and a husbandman cumming after, weeping, when as in deede (quoth hee) it ought to haue bin otherwise, as namelye the Priest to haue wept whose sunne hee was, and the husbandman to haue sung as beeing discharged of a great burthen. The Diuell spake in one that was possessed, sayinge: In hell there is no redemption, and therefore man is very vnwise that will hazard so noble a pleadg, which if it bee forfeited can neuer moze bee redeemed. One vpon occasion of talke said to his fellow. I maruell sayd hee, that the Diuell suffreth vs to liue, since wee bee all such grieuous sinners: to whom the other answered, but I maruel rather why hee hurteth not his seruants.

### Of Popes and their mery Iesses. Chap. 24.

It is read in the Cronicles that when the Pope is consecrated, as they terme it, ther is a great handfull of Towes set on fire in presence of them al, & therewith al these words spoken: Thus passeth the glory of the world, remember that thou art ashes and a mortal man. A good lesson if they would follow it.

The manner of consecrating Popes.

Sergius the Pope was called before hee was Pope Os porci, that is to say, Hogs mouth, and since his time all Popes haue changed their owne proper names.

Of Pope Hogs mouth

Euanistus the Pope, appointed seauen deacons to gward the Popes person while hee preacheth, which I thinke is but selldome, or to asist him that hee erre not, wherby hee might come into obloquie, and bee dissained by his aduersaries. Adrian the Pope with the whole assembly of Cardinals, Bishops, and prelates, and all the Synode gaue vp all the authority vnto

Of the Popes preaching.

## The fourth Booke, of merie iestes,

Charles king of Rome, to chuse and appointe who shoulde bee Pope. And moreover that all Archbishops shoulde receiue their inuesture of him, and that all that were disobedient vnto this decree shoulde bee accursed: much repugnant vnto that wherin the Popes will take vpon them to make, and depose Emperours at their pleasure.

Of Cardinals and their mery Iestes. Chap. 25.

how the  
Pope sent for  
frier Tortus,  
to make his  
Neece  
conceiue.

O Ctauianus a Cardinal, caused the Pope to send for one frier Tortus to Lions, that had very good knowledg in Whisick. And when he was come vnto him, y frier demaunded y cause why hee sent for him. The Pope answered, I haue a Neece that hath bin this long married, and can haue neuer a childe, and I haue sent for you bicause you are a Whisitio, to do your indeuour to make her conceiue. Then answered, the frier, your hollines is hoate, younge, and lustye you should sooner make her to conceiue then I can: wherat the Pope laughing toke him to be his chaplein.

How two  
Priestes stris  
ued for a be-  
seffice.

Two Priestes struinge befoze the Cardinals for the Maister ship of a certain hospitall, it is a strange matter to se quod one of the Cardinals, how you two poze fellowes and vnlearned, can not agree for one simple Maister ship of an hospitall. Nay, sayd one of the Priests, it is more maruell to bechold how you ritche prelates and learned men are at such contention for one great Popedom. A certein Cardinall hearing of a frier y alwaies preached against prelates, would needes haue him to preach in his audience, and hee did so. Then taking occasion to speake of Cardinals, hee said that the Lords Cardinals were so termed of this Latin woord cardo which significth the hinge of a doore. For like as the hinges of a doore lacking oyle do alwayes murmour and make a noyse, but beeing oyled do open an shut very pleasantly: so fareth it with these Cardinals, for vntill they haue promotion they neuer leaue preching and crying out at couetousnesse and ambition, and when they haue to much then they preach no more, but grease their bellies with delicates and giue themselves wholly to all voluptuousnesse.

Of a Preeffe  
that preached  
against  
Cardinals.

A certein Cardinall had a chaplein called Michael whom hee

## and delectable deuises.

hee promised that if euer God called him to greater dignitie, hee would prefer him to his contentation. Afterward being made Pope and troubled with many assayres, hee quite forgot his old Chapleyn Michael. Who seeing that he could haue no accessse vnto the Pope, wrote vpon a doore by the whiche he should passe, these verses following.

*Here standeth without before the doore, Michael the Chapleyn pore,  
saying that honours do manners change,*

*But seld to better, for that were strange.*

Which the Pope reading, and seeing him standing before the doore, remembered his promise, & gaue him a good benefice.

Of Archbishops and their mery lests. Chap. 26.

**A** Certain Archbysshop preaching vpon Palme Sundaye discoursed very much of Christes humility, and of the shee Ass whereupon hee rode. And when the sermon was done, he mounted vpon vpon his losty palfrey, and was ridinge home. Then came an olde woman running, and toke the hysle by the hyde saying, I pray you my Lord, is this the shee Ass wher vpon Christ rode? An Archbysshop in a sermon sorely inuicied against the whole order of Preaching friers, & compared them to the Pharisees. When the sermon was finished, and the Archbysshop come down out of the Pulpit, the reader of the same couent arose and came to him saying; My Lord, your grace had forgotten one text which is this: Thy Barion and thy Bysshops haue deliuered thee vnto me. Againe, the same Archbysshop preached another time against Pastors & Readers in the vniuersities, how they clothed themselves in softe apparell, and sought to bee magnified and placed in the chiefe seates in the scoles, and Churches, and such like. Shortly after the same Archbysshop chanced to meete with a Reader, in a very soule and dirty place. Then said the Archbysshop to the Reader, what do you here Reader Ammirandus? for that was his name: Mary my Lord (quoth he) I come to make cleane & neate mine apperell wherof your Grace spake of late and therewithall he shewed him his taylor all dirty behinde.

An Archbishop being in visitation, sharply punished a certayn Lady Prioress of a Nunrie for trespasses which she had

S.g.

committed

Of a Cardinal to preke his Chapleyn

Of the Bishop that preached of the shee Ass that Christ rid vpon.

Of the Archbysshop that preached against the friers.

Of an Archbysshop that preached against the maysters.

## The fourth booke, of merie iestes,

Of an Arche-  
bishop that  
punished the  
Lady priores.

committed, whom she earnestly intreated that in considera-  
tion of a piece of money, he would in part remit the punish-  
ment. But he deneyng so to do, saying, that he loued her not,  
and therfore he would not pleasure her so much: I thinke so  
quoth she, and wel belæue it, for there was neuer yet Capon  
that loued an Hen.

Of Byshops, and their mery iestes. Chap. 27.

Of one that  
plattered a bi-  
shop for ad-  
uantage.

One thinking to get the goodwill of a Byshop by flatterie,  
said vnto him, my Lord, if your Lordship would take lesse  
paines you might liue yet fūe yēres, but if you continued so  
still you will scarce liue two yēres to an end. Who answer-  
red, I had rather be a good Bishop two yēres, then an ill By-  
shop fūe yēres.

Of one that  
bickered a-  
gainst a bis-  
hop because  
he was coue-  
tous.

One obiected vnto a Bishop, that he was too couetous, for  
that by keeping a niggardly house, he had saved money enough to  
redeeme his Church lands which his predecessor had layd to  
mortgage. But he answered that he was far more liberal then  
his predecessor, for (sayd he) I haue payd his debts and mine  
owne also.

Of a bishop  
that promis-  
ed to giue a  
rebead at  
the kinges  
appointment

A Bishop in France, promised Philip the French Kyng, &  
the first P. rebend y he sell in his gift, he would giue it to whome  
soever it pleased the Kyng. And when many sell boyde, and  
the kyng was pleased with none, he was sore offended. To  
whom y Bishop sent this answer, desiring his grace not to be  
offended, for he had yet giuen neuer an one of them, but sould  
them all.

Of a Bishop  
that couised  
Hart.

The Bishop of Mentz couised an Hart, and after long ru-  
nyng, the beast leapt into a deepe ponde, and a greate Pike  
caught him fast by the throat. And when the Hart came out of  
the water, hee brought the Pike with him hanginge by his  
throat, and so hee toke them bothe, and sent pieces of them a-  
broad for present to his friends.

C  
A  
C

priest rebu-  
d by the  
shop for  
nyng a  
ad Alle.

A certain Priest was accused vnto the bishop of the Dia-  
cesse for burying his dead Aile solemnly with Dirige, & Salles  
of Requiem. And being much rebuked for so doing he certified  
the Bishop that it was a very goodly Aile, & had made a will, &  
had bequeathed his Lordship fūe ponde, which he had now  
by caught

## and delectable deuises.

brought vnto him. And when the Bishop had receiued the money, he said, let him then rest in peace, & so discharged þe priest.

A noble younge Gentleman that was a schollar in Paris, sayd that all the Bishops in France were blinde, because they gaue not som good benefice to his maister, beyng but poore, and well learned. Not long after, being himself made a Bishop, he was so blinded with his spirituall promotion, that he neither gaue his poore maister any thing, but on a time when he came to Paris, his Maister went and met him, bearyng a couple of Tlax candles burnyng in his hand. And when the Bishop asked him why he did so: he answered, because your lordship should see me, for you are blinde.

A gentleman that said all bishops were blinde.

A certain Bishop had many yonge Nephewes and Kinsfolkes in his house, which alwaies sat at meate at a low table befoze him, and whensocuer any preferment fell voyde, he repulled other, and bestowed it vpon one of those. Then a man of worship, whom the Bishop had bid to dinner, set himself downe at the childrens Table. And being demaunded by the Bishop why he did so, he answered that he could not be preferred sittynge at any other Table, neither knew he any other then those that sat there, aduanced by him vnto any dignitie.

Of a Bishop that preferred his kinsfolke.

Of Archdeacons. Chap. 28.

**A**n Archdeacon being in visitation, spent whole daies in fasting & making good chere, when the people looked that he should haue preached vnto them the word of God. And as hee was going from hearyng Masse vnto dinner, an olde woman sayd vnto him þe they looked for that which was his dutie to do meaning, to shew them their duties out of the word of God. Well (quoth the Archdeacon) I will not call thee to counsell what I had best to do. But she answered, surely he had small care of our soules that put them in trust to thee.

Of a woman that told the Archdeacon he did not his dutie.

An Archdeacon visited his parish Church, from which hee was promoted vnto the Archdeaconrie. And there came vnto him an husband man to aske counsell, saying: O Archdeacon I married a poore wife, and now I know where I may haue a rich one, is it lawfull for mee to forsake the poore one, and to take the richer? The Archdeacon answered, by no meanes.

Of a man that had a poore woman to his wife, asked the Archdeacon if he might not

S. iij.

Then

## The fourth booke, of merie iestes,

Marry anor  
ther that was  
piche.

Of a Priest  
that killed a  
younge Ass  
in steede of a  
Calf, &c.

Of the Chan-  
celor of Paris  
that had ma-  
nie benefices.

Of the Can-  
that had got  
a dispensati-  
on for many be-  
nifices.

Then said y husbandmā, but you haue forsaken a p̄rechurch  
and keepe a rich Archdeaconry. Which he hearing, gaue vp  
his Archdeaconry, and returned to his owne Church.

A certein Priest against his Archdeacon shoulde come in  
visitation, haniuge none other p̄uision, killed a litle Ass  
which hee had, and dressed him in the head of Ccale, and whē  
the Archdeacon fead hungerly theron at dinner and y Priest  
himselfe woulde eate none, the Archdeacon demaunded the  
cause. Then quod the Priest, your Pastership saith y I haue  
wit and learning litle ynough already, and therefore I neede  
to eate no asses flesh. When the Archdeacon heard this, he  
arose from the table in a rage, and immediatly departed.

Of Canons and their mery iests. chap. 29.

I Vlius in his booke of Bees, writteth an history of one Philip  
that was Chancellour of Paris, who haviug many benefices  
was in his sickness admonished by the Bysshop to resigne the  
vp, for feare of longer incurring Gods displeasure: who an-  
swered that hee would try the truth of that, before the greate  
iudge. But shortly after hee was dead, hee appeared vnto the  
Bysshop like a shadow, and sayd: I most miserable wretch am  
damned, and that cheifly for thre causes: first for my frutes  
which I kept from the peope: Seccondly for my pluralitie of  
benefices: And lastly for my detestable whozedome. Where-  
uer hee sayd, is the world yet at an end: Then quod the Bys-  
shop, I marueill that thou haniuge in thy life time bene a  
great clarke, and seeing mee and other liuing, who must all  
die before that day come, shouldest aske mee that question:  
But hee sayd marueill not at all, for in hell there is neither  
knowledge, nor reason. Master Albertus sayd vnto a Canon  
of Colein, which came home from the Court with a dispensa-  
tion to haue many benefices: Before you might haue gone to  
Hell without licence, and now you must nedes go thither by  
vertue of your dispensation.

There was a Canon which had two Canonries, one in one  
Church, another in another, y dreamed one night y two sta-  
ues were reachd vnto him, and the same night y bishops of  
both Churches died. Then some of his familiars expounding  
his



## and delectable deuises.

his dreame, said that he should be chosen bishop in both places and riding out the next day morninge, he fell from his horse and brake both his legges, and was faine to go with two crutches to beare himselfe vp withall.

Of the Hault and Lame. Chap. 30.

**O**f a time there came vnto a sanctes church, so many hault and Lame people to be cured, y<sup>e</sup> the Priest could not driue them forth. Then said the priest, giue me your staues & I wil heale you all. And when he had them, he sent for fier, & beinge demaunded what he would do with it: Burne him y<sup>e</sup> is most lambe, quoth he, that you may all be healed with his Ashes. And when they heard this, they ran all away.

How a priest did driue the hault and lame out of the Church.

Of Priests. Cap. 31.

**A** Certain poore lecherous Priest had a concubine, whom he loued well, wherof the Archdeacon hearing, commanded him either to forsake his Church, or to leaue his concubine. But beinge loth to depart from his Concubine, he resigned his benefice, and when the harlot saw that he had nothinge now to liue withall, she would tarie no longer with him, and so he lost both profit and pleasure together.

Of a priest that lost his Concubine and, his benefice together.

A certein Priest had two Concubines, one yonge, another olde: The younge because she would haue the Priest to be like herselfe, pluckt all the gray heares out of his head, and the olde pluckt away all the blacke, vntill betwixen them both they had made him bald, not only in head, but also in his goods, and minde.

Of a priest that had an yonge and an old concubine

A poore aged woman, beinge weake and like to die, bequeathed vnto a Priest one Hen which shee had, to be deliuered after her departure. But the Priest came and tooke away the Hen while she was yet liuinge. Then sayde the olde woman, I perceiue that Priests be worse then the Diuell, for many a time haue I giuen my Hen to the Diuell, & the fore and they haue letten her alone, and now haue giuen her but once to a Priest, and hee taketh her away.

Of a poore woman that bequeathed her Hen.

There was a Priest which bled to cary holy water, as they termed it, about vnto his friends & parissoners houses, & whē  
be

## The fourth Booke, of merie iestes,

Of the churl  
that had a  
bare legge,

he came to a certein richmans house, he was sore of nothing els but rayling, curses, and euil language. It fortuned that he caught a soze in one of his legges, and at the Priest's next cumynge thither, he made him good cheere, and desired him to pray for him. Then quod the Priest, I pray God sende your other legge to bee soze also, that you may bee moze deuoute. Which the rich man hearinge, well bumbasted the Priest, and with straying his leg found the pain to bee eased. This or the like is alwaye the end of vngodly prayers.

Of Abbots and their Iests. Chap. 32.

A one Arsenius, that  
sent both his  
scholers to  
the Abbots,

It is read in the booke intituled vitæ patrum, that it belonged vnto the duty of one Arsenius an Abbot, alwayes to prouide an Abbot for a certein Monastarie being destitute, who sent vnto them a schollar of his owne bringynge vp, one that was religious and seuer. But when the Monkes could not away with him, he sent them another y was calme & gentle, & finding him to be soft and tractable, they yet misliked him and requiured another. Then said Arsenius, I haue sent you twayne, whom I my self haue brought vp, and I know that neither of them is destitute of the grace of y holy ghost, who appeared in the forme of fire, & of a Dove, and in none other likenesse y I haue heard: And therfore I can prouide you none other.

An Abbot  
came  
suddenly  
among his  
monkes,

A certein Abbot came suddenly vpon a company of Monkes as they were talkinge, & when they saw him, they were abashed. Then sayd the Abbot, wherof were you talkinge? Ther vnto one y had the rediest wit among them answered, of your Lordship. And what said you of me, quoth the Abbot: Surely we were talkinge, said the Monke, how you and other Abbots can so sone ware euill. Mary answered the Abbot, bicause wee be made of so ill stuffe, that is to say, of Monkes.

An Abbot  
was by  
monkes  
minded of  
dignity.

An Abbot being in the Chapter house among the Monkes, said that he had no pleasure nor rest, but payn & veracion both of body & minde in the office, & that he was no lord, but rather their seruant and vnderling. To whom the monkes answered: Midsummer and the feast of S. Iohn the Baptist is now at hand, go play thy self sumwhere els, for wee will haue thy seruice no longer, and so depriued him of his office.

The

## and delectable deuises.

The Abbots rōme of S. Dennise in fframe bring boyde, and the tyme of the election drawyng nēre, the Prouost of the same house, offered vnto the king fīue hundred pound foz his good wyl, the Chamberlayne as much, and the Sellerer as much also: all whiche money hēe seuerally willed them to deliuer vnto his Chamberlaine. When the day appointed foz the election was come, and the king was set downe vnder his cloth of estate, those thre above named gaped euery one foz the pzeferment, the king called vnto him a simple Monk which late in a cozner, and made him Abbot: who alleaging his insufficiencie foz it, and the woorthynes of many other in the Couent: the king smiling, I wyl supply your want, quod hēe, and giue you fiftene hundred poundes toward your charges, (which was the Prouostes, Selerers, and Chamberlaines money,) and besides helpe you with the best counsell and ayde otherwyse that I can. An Abbot of Paris, comming into the schooles at the Quodlibets, demaunded this question, whether it were better to knowe a litle good and to followe it, or to knowe much and followe nothing? It was answered that the first was the best. Then, quod the Abbot, you haue all soles, that learne many sciences and followe none.

Of three  
monkes  
that gaue to  
the king  
fīue c. pōūd  
a peece, to  
haue the  
Abbotship  
of S. Denys.

Of a mery  
demaund  
that the Ab-  
bot of Paris  
asked the  
scholerman.

### Of Priours and of their merie Iestes. Chap. 33.

In the Prioie of Ramessa there dwelt a Pziour that was very liberal, which caused these verses to be wrytten ouer his doore:

*Be open euermore, o thou my doore,  
To none bee shut, to honest or to poore.*

Of the libe-  
rall priour  
of Ramessa.

But after his death, there succeeded him another whose name was Raynhard, as greedie and couetous, as the other was bountifull and liberall, who kept the same verses there still, changing nothing therein but onely one point, and made them runne after this manner:

*Be open euermore o thou my doore  
To none, bee shut to honest or to poore.*

Afterwarde being diuē from thence foz his extreme niggardnesse, it grewe into a pzoerbe: that foz one point Raynhard lost his Pziorie. A Pziour hauing gheastes to dinner, caused his

¶.t.

seruauntes

## The fourth booke, of merie iestes,

Of a Priour  
that serued  
his guesstes  
with  
vaine min-  
gled vwith  
vwater.  
Of a Priour  
that told his  
Iokes that  
he was like  
to god in 3  
qualities.  
Of the  
Munke that  
displeied the  
Priour vwith  
harablowes

seruauntes to mingle water with the wyne, to the intent it might strecthe the farther. And perceiuing one of the Munkes to bee very talkatiue, and full of wordes, sayde vnto him: Brother, when wilt thou pour myll leane clacking? It cannot leane sir, quod the Munke, as long as ye geue it so muche water. A Priour sayd vnto one of his Munkes, that he was lyke vnto God in thre qualities: first that he could not sirne, for that he defended so much his owne innocencie at theyr Chapters: Next in knowing althings, for he went about from shop to shoppe to learne newes what was done or sayd in any place: And thirdly in being in every place, for he wandered very muche abroade. A certaine Munke displeying the Priour and others after Complin, strooke very harde blowes vpon the Priours head. Not meeting afterwarde at the Chapter, the Priour sayde vnto the Munke: Brother, you know not yet wel how to displice. But when you disple the Priour, you must strike handsomely and gently, and not thus, and thus, and buffeted him well sauouredly about the eares, and so was euen with the Munke for his hard displeying.

### Of many merie Iestes of Munkes. Chap 34.

Of the yong  
Munke that  
doubt al-  
waies  
downward  
till he had  
four of the  
keies of the  
Abbey.  
Of an olde  
Munke that  
fell a sleepe  
in the chure.  
Of him that  
broke the  
Munke to  
drinke, vwith  
his praycis.

Sometyme there was a young Munke in an Abbey, who alwayes went casting his eyes to the ground, and was very milde and lowly in behauiour. Afterwarde being made Priour, he helde vp his head aloft, and was very seuer and arrogant, which seeming strange vnto them that knew him before, being demaunded the cause of so great alteration: Answered, that before he alwaies looked on the earth for the keies of y<sup>e</sup> Abbey, if haply he might find them: which now hauing found, he looked no moze on the ground, but beare himself accordyng to the dignitie wherunto he was called. An olde Munke sitting in a chaire, fell a sleepe, and dreamed that there came vnto him a foule long flouen with such a filthy wisp as they vse to rub horses withal, and looking grimly vpon hym, would forcibly haue whipped his face therewith. But he strying to escape from him, plucked backe his head and smacked it against the wal, and so awoke. A Munke being deuout in his prayers, one asked him if he would drinke, who wagged

## and delectable deuises.

wagged his finger, signifying that he would not. Then sayd the Munkes seruauant, my master meaneth that he would drinke a cup of white wine. But when the Munkes beckened with two fingers, signifying that he would haue none at all, and it was demaunded of his seruauant what he ment therby, he answered that he would also haue a cup of red wine, so the master dranke but litle and the knaue dranke by all the residue. A certayne Munkes leading his horse to the water, saw a country fellowe going ouer a bydige dyliuing an asse befoze him so heavily laden, that he could scarce moue one fote by another, when the country fellowe notwithstanding beate forward without pite of mercy. Then sayd the Munkes, why wilt thou kill thy beast being laden? The fellow answered, he is not so laden, but hee will carrie all the patience of your Abbey, whereat the Munkes was very wroth. Then sayd the fellowe: The dunbe beast murmurith not vnder his burden, and you are out of patience for one wordes speaking. A certayne frier coming vnto the gate of an Abbey, seeing that hee could not get in, range the bell very hard, and a Munkes coming to the gate, asked why hee range: then sayd the frier, I ring for the charitie which is gone away from the Abbey, which the Munkes hearing, toke the bell and range harder then hee had done. What meaneth this, then quod the frier. Then quod the Munkes, I ring for the patience which is departed from your frierie.

Of a fellowe that tolde the Munkes his asse being laden was able to carry all the patience in the Abbey.

Of the frier that rang the bell, and tolde the Munkes he rang for the charitie that was gone out of the Abbey.

### Of merie Iesses of preaching Friers. Chap 36.

It is writtten in the Cronicles of friers, that after the Lateran counsell, when the Pope traueyled into the coastes of Toledo, about certayne affayres, and would write vnto Dominick the frier: hee sayd vnto the Notarie, write vnto Dominick the frier, and to the residue of the preaching friers. Then staying a while: write quod hee, vnto master Dominick, and to the yea-rling friers: and after that tyme they began to be called the preaching friers. A certayne frier tossing the pot, and drin-king very often at the table, was reprehended by the Prior. Then sayd the frier, It is an olde prouerbe, that a man ought

Howe the Pope writte to Dominicke the preaching frier.

Of the frier that said he must drinke after euery to good word.

## The fourth booke of merie iestes,

Of the frier  
that bid the  
officiall if  
he vvere the  
sonne of  
God to  
make the  
stones  
bread.

Howv frier  
Nicolas of  
Bronsbarch  
said he vvas  
the duke  
of Saxons  
sonne.

to drinke after a good saying. And there were so many read euen now, that there is not wine ynough to drinke after them all: soz at that tyme the booke of the proverbes of Salomon was read at the table. One master Hugh, an Officiall, hauing a frier at his table at dinner, and seeing that he could not cate of the bread because it was so harde, asked of him why he dyd not cate: to whom the frier answered: If then be the Sonne of G D D, commaunde these stones to be made bread. frier Nicholas of Bronsbarch, an auncient & reuerend father would often declare, how he was the Duke of Saxons sonne, and after this manner. The Duke dreamed that the Dutches his wyfe, being with chylde, should beare a chylde that should be poore and a begger, and therefore when she was deliuered, he commaunded the childe to be slayne, because he should be not shame hym. But the Dutches being moued with motherly pitie, deliuered her sonne vnto a poore knyghts wife, to bring vp as her owne, and he increased in learning and knowledge, and taking himselfe to be that poore knyghtes sonne, he entred into the order, that the Dukes dream might be fulfilled. At length when he was made a maister of his order, and came into Saxonic: the Dutchesse much reioyced in him, and tolde him al the whole matter. Now, be it he long tyme refused to credite her, supposing himselfe in dede to haue been the poore knyghtes sonne.

### Of Friers called Minours, and of their merie iestes. Chap 36.

How a frier  
that had dis-  
pleased the  
Pope made  
his answer.

Of the vvo-  
ma that be-  
quetted her

A Certaine Minour frier had displeased Boniface the Pope, and by the friers of the same order he was deliuered vnto him. Who being brought before the Pope, and desiring pardon, sayde the Pope vnto him, thine owne nation and thy Bishops haue deliuered thee vnto me. To whom the frier in his owne defence answered: He that deliuered me vnto thee, hath the moze sinne. At which answer the Pope being delited, sent him away free. A certen woman of Brunswik, bequeathed vnto the Minour friers (of whose fraternitie she was,) one garment



## and delectable deuises.

ment woorth a noble. But whē the Antonians came to the towne and preached great pardons and indulgencies of their fraternitie, this woman hearyng thereof, carried byz garment vnto them, which they receyued with great thanks. Which when the Spinours vnderstoode: they blamed byz much for so doing. who made them answere that all fraternities were one fraternitie. When the Spinours vnderstanding that the Antonians had there in the towne a S. Antonies pig, that was fat, and woorth a marke, they tooke him home to theyz house and killed him. And when the Antonians complayned thereof, for that it was to great an iniurie, the Spinours answered that the pigge belonged vnto their fraternitie, for that all fraternities are one fraternitie. In the ende the matter being brought befoze the iudges of the citie, it was agreed vpon that every one shoulde keepe that which he had, and take better hāde hereafter.

A certayne Spinour frier of Brunfwik fell mad, but notwithstanding he coulde helpe to Masse. And seing the Priours man bearing a great Capon in a platter, whose legges hunge a great way ouer the platters side, he ran vnto him, enquiring of him whether it were a Crane or a Capon? But the seruant sharply rebuked him away, and would not tell him. In the morning after, when the Priour shoulde say Masse, he would helpe him. And when the Priour began *Confiteor*, that is to say, I confesse, (a superstitious part of the Masse:) Now sayd this frier, tel me whether it were a capon or a Crane which you had yesternight to supper, else I will not absolue you? When the Priour taking compassion vpon his follie, swore vnto him by God that it was a capon. Then said the frier, *Miserereur vestri. &c.* God forgiue you, and so forth, and they proceeded in theyz louines. On a time when many minour friers conning frō the Chapter, flocked vnto a certayne citizens house, carryng with them wyne and other prouision to make good cheere: the townesman vnderstanding therof (for he had been swith) caused the Welchman to ring a larme at the doze, and to cry out aloude as though there had been enemies conning, which worse the friers hearing and fearing the losse of their hogses, and their almes: in all hast gat vp into theyz wagons, and rode away as fast as they coulde, & the good-

garment to  
the minor  
friars.

Of the frier  
minor that  
fell mad.

Of a citi-  
zyn that de-  
ceyued a  
company of  
friars of  
their good  
cheere

## The fourth booke of merie iestes

man of the house came in, and took the wyne and other prouision, which laste to him to make merie withall many dayes after.

Of diuers merie Iestes of Nouices. Chap. 37.

Of the yong  
nouice that  
saide that he  
neuer read  
that Christ  
was either  
blacke or  
white or  
gray frier.  
Of the Carle  
of Blanken  
burgh sonne  
that became  
a Nouice.

A Certaine Nouice of y order of the Dyeaching friers, being in place among other friers where they contended of y excellencie of their orders, euery man preferring his own before the other: he sayd this Nouice, is it true y euery thing which christ did is for our instruction? Yes, saide the friers. But I neuer reade, quod the Nouice, that our sauour Christe was either a blacke, white, or gray frier, but hearing that he was a poore Dyeacher, I had rather follow his steppes therein, then any others. The Carle of Blankenburgh hearing that his sonne, whom he sent vnto Paris to studie, was become a Nouice: he wrote thither to bring him from thence. When sayde his sonne, I would go with you, if you could assure me of one thing. What is that, quod the father? The sonne answered: that I may be sure not to die so soone when I am abroade, as when I continue here. Which the father hearing, and perceyuing his obstinacie, with sorrow departed, and let him alone. A certaine poore man had put his sonne to studie at Paris, vpon whose maintenance he bestowed all that euer he could earne thinking that he should haue kept and rellened him in his old age. But when hee was entred into the order of preaching friers, his father weeping and lamenting thereat, asked him why he had done so, who answered, because I would be liue in penurie. What might you haue done, sonne, quod the father, if you had staid at home with mee, and neuer haue gone out of the doore, for you should haue found there penurie enough. A certaine Nouice entred into the order at Paris, and as he was going to bedde at night, a lampe fell downe and al the oyle was spilt vpon him. Then they brought him vnto his bed, where were wollen sheetes layde vpon a bed of strawe, and he was commaunded to keepe silence. The next day morning, when the other friers came vnto him, and asked him howe he fared, and was vsed since he came into the order: He answered, yesternight I was annoyed, and layd vpon strawe, and made dumbe. One frier Humbert a maister of the order, carrying with him certaine Nouices vnto

Lions,

Of the wo-  
uice that  
was annoyed  
with  
Lampe oyle.  
Of the yong  
nouice that  
was annoyed  
with  
Lampe oyle.  
Of the yong  
nouice that  
was annoyed  
with  
Lampe oyle.  
Of the yong  
nouice that  
was annoyed  
with  
Lampe oyle.

## and delectable deuises.

Lions, came to a billage where they coulde get no meate. At length an old woman brought them a little bread vnto the bridge whereon they sat, whiche when the Monkes had eaten, he asked him if she had any more, and she brought another piece, and the younge men ate it immediately very greedily. The thirde time he wilked her to fetch more, if she had any: which she did, and they ate it vp all straight wayes. Then sayde the Pastor vnto the Monkes, he will prouide you bread, that encreased the faine loaned in the wilderness, reciting vnto them the whole storie out of the Euangelist, and howe there were twelue baskets full left, ouer and besides that which was eaten. Now by Iesus quod the old woman, you be no such, for you haue left none at all.

Of merie Iesses of Connerites. Chap. 38.

A Certaine Connerite seining in an Abbey, was tied vpon the Abbot, by the name of Pontes at a feast, after that they came from the Chapter, where there was much good cheere prepared. And hauing many dishes to carrie in, when he had brought in the first, he sayd, there is no more, and likewise at the second he sayde, there is no more, and so at every one. When the company being offended that they had fedde so much of one dish, seeing there was plentie, & that they were so filled that they could not tast of the other: demaunded of him, why he sayde alwayes at every dish that there was no more: In deede, sayde hee, I spake that worde, but I meant it not of meate, but of Paradise. For in this worlde you will weare soft apparell, eate delicate meates, ride with great traynes, and liue in all pleasure, and therefore I meant that you shal haue no more in the worlde to come. All the Cattell belonging vnto a certaine Monasterie, were carried away to the pound a good way off, and the Abbot sent a simple Connerite whiche was in the house, to bring the hounde commanding him that he should not come againe emptye, but bring what soeuer he could get. But when hee whiche had them in the pound, had answered him that he should not haue them, notwithstanding if he woulde sit downe and eate meate with him, he should be welcome he said, very greedily. Which the Pastor of the house beholding, and reprouing him somewhat

Of the Connerite that mockt the munks as they were at banker

Of the Connerite that vnto fetch the Abbots cattel out of the pound.

## The fourth booke, of merie iestes,

thercfoze: he declared what commendement was giuen vnto him, and becauſe he coulde beare nothing elſe home with him, he woulde carrie at leaſt wiſe as much as his belly woulde hold. When all the companie laughed well, and perceiuing the ſimpliſitie of the man, gaue him all that he required.

### Of many merie Ieſtes of Nunnes. Chap. 39.

**T**He Nunnes of a certaine Monafterie had this cuſtome, that when any of them were deliuered of childe, ſhe ſhoulde beſe recreations, and bathings, and other things neceſſarie for women in that caſe, and the Nunnes woulde come a goſſipping vnto her, and bring her preſents. But becauſe that the correccion that belonged to the order ſhoulde not be abrogated, at the moneths ende ſhe muſt come naked into the Chapterhouſe befoze them all, and receiue thre ſtripes at euery one of hir ſiſters handes with a ſore tayle, whiche alwayes lunge vp in the Chapter houſe for that purpoſe. In a certaine Monafterie were a companie of elde Nunnes, that had bene good felowes in their youth, vnto whom the yong Nunnes cleaue very faſt. It ſo fortune the elde ſadie Biſhoppe died, and there ſucceeded one that was more ſevere in hir roune which ſo had the coming in of religioſus men, or any other vnto them. So that the yong Nunnes ſeing themſelues reſtrayned of their libertie, ſayde vnto the elde Nunnes: happie are you, Siſters, for you loſt your virginities in yong youth, whiche if you had not, there were a ſmall hope ſo for you to loſe it as is for us. A certaine Nunne confeſſing by ſcrie vnto a Biſhop, that ſhe had ſinned in the acte of the fleſh: he ſharply reſpoued her for ſo doing, and demanded what cauſe moued her thereto, and ſhee answered, good reaſon, for it is wriſſen, proue all thing. Yea, ſayde the Biſhop, but if you had read all that ſert, you had not done it, ſo it ſo loweth in the ſame place, keepe that whiche is good. But ſhe answered, O my Lorde, I did not turne ouer the leaſe.

One, Friar Conrade, dining once in a Parrie, called at the table for vineger, and the Nunnes ſayde they had none. What is maruell, quod the Friar, beyng ſo many broken veſſels in the houſe.

The puniſhment of yong Nuns when they be got with child.

Of the yong Nuns that were reſtrayned of their libertie.

Other that ſaid in confeſſion, it was good reaſon to proue all thing.

Of frier Conrade that called for vineger in the nunnei.

# and delectable deuises.

Of many merie iestes of sisters. Chap. 40.

**A** Certaine Sister in a Priory, being an old mery wenche, made her boast that none could finde any fault with her be-  
hauioz. For sayd she, if I laugh it is good fellow ship, if I wepe it is deuotion, if I speake it is Philosophie, if I holde my peace it is religion, if I sleepe it is quietnesse, if I ryle it is a vision, and so of many thinges moze. But she forgot one thing, that the moze she glozied, the moze sore she was counted.

A mery fellow that would faine set out the yble occupations, wherein the sisters busied them selues: he made a cycle, where in he painted how thre sisters were stealing of one goose: one helde him by the legges, another layde a knife vppon his necke: and the thre strake the knife with an hammar: and round about the cycle it was thus wrytten: Like how these thre holye sisters are occupied about stealing of a goose, so are all the rest also.

Certaine sisters conferred together on a tyme, by what deathes they woulde wyshe to dye. One sayd I would be syze to be hanged in the coord of contemplation, according to the saying of Iob. The other sayd, I would chouse to be huried in the graue of humilitie. The thre couerded to be burnt in the fyze of charitie: And the fourth to be drownded in the teares of compunction. But howe sarre they inward thoughts were differing from they outward hypocrisy, they holie and chaste lines dyd well declare.

A sister being in the monastrie bare-headed and in her peticoate onely: two friars knocked at the gate, and she ran to the gate and opened it. And being ashamed because she was bare headed, she toke vp the tayle of her peticoate to cast ouer her head, and vncouered her naked buttockes, and ran away as fast as she could. Then one of the fryars calling vnto her, wylled, her to couer her naked partes, saying, it is better to see a womans bare top, then her bare tayle. It soptuned that in a Priorye one night, there was a Priest founde a bed with one of the sisters, vnto whose chamber many other of the sisters flocked to see the sight. And when another of the sisters, in whose bed also at that present there laye a Priest, heard this tpyce, making hast to goe see the

Of a merie  
wench in a  
Priorie said  
that none  
might iustly  
finde faulke  
with her  
behauieur.

Of a merye  
fellow that  
drew a pas-  
terne of all  
the sisters  
idlenesse.

Howe the  
sisters ima-  
gined for  
each a few-  
rall death.

Howe a sy-  
ster vncou-  
ered her  
lower part  
to hyde her  
face from  
the Friar.

Of the two  
sisters that  
were taken  
a bed with  
two priests.

Al. j.

other,

## The fourth booke, of merie iestes,

other, thinking to couer her head with her accustomed bayle, threw the Priestes beatches vpon her head, and came vnto that mery or rather lamettable spectable to betwayne y<sup>e</sup> case among y<sup>e</sup> other, as though she had bene gyltie of no such matter. But when one of the sisters saw the beatch: A sister sayd she, and dearly beloued fellowe, what thing is this, or what meaneth this strange sight? who then beholding her owne naughtinesse, was much astonished, and because of this accident, the other escaped unpunished, for that she was founde not to be in that fault alone.

Of many merie Dreames.

Chap. 41.

Howe king  
Alexander  
vvas vvar-  
ned in a  
dreme of  
one that  
should kyll  
him.

Of the  
dreme of  
Amilcar the  
captaine.

Of the  
dreme  
of Fryar  
Iohn of Du-  
ren.

Of the far-  
mar that  
dremed  
vvhether great  
treasure vvas  
so to be found.

**V**alerius in the first booke and seuenth Chapter, writeth, that Alexander the king of Macedonie, was warned of the hand y<sup>e</sup> should slay him in his dreme, before that he felt it to be true in effect, for he thought that he sawe him in his slepe y<sup>e</sup> should kyll him. And shortly after, when he saw the partie, and knew that he was Antipaters sonne, he declared the vanitie of his dreme, and he cast out of his minde the suspicion which he had conceyued of the poyson, whereof he dyed at Cassanders handes. Lyke wise he telleth that whylst Amilcar, that was captaine of the Carthagians, lay in siege about the Cittie of Syracuse, he thought that in his dreme he hearde a voyce which sayd, that the night following he should suppe within the City. When Amilcar being carelesse, or rather thinking himself sure of the victorie, was somewhat negligent in not looking carefull-ly to his Armie, vpon whome the Syracusians issuing forth the next daye, possessed his tentes, toke him prisoner, and led him into the Citie. where the same night he supped not as a conquerour, but as a captiue. Fryer Iohn of Duren, dreamed one nyght, that he rode vpon a soaple, hauing two long hornes, & that his armes touched the ground, and how the boyes in the streetes seeing him, laughed and shouted at him: after which dreme, as he sayd, he had verie good fortune, but wherein, he would not tell. A countrey man dwelling nere Ratibona, dreamed that vpon the bridge at Ratibona he should find great treasure. And coming thither in the morning verie earlie



## and delectable deuises.

earlye for that purpose, he met with a rich man which asked him what he sought, and he told him the cause of his coming, and how and whereof he had dreamed the night before. When the rich man by with his fist, & gaue him a bore on the eare, saying: Ah soles, wilt thou beloue dreames? I my selfe dreamed this night, how that in the byllage of Regendolf in such a place, (naming a certaine farme place) I shoulde finde a great summe of money, but I meane not to be so much a sole as to goe seeke it. But when the countrey man heard this, and perceiving that it was his owne farme where he dwelt, thought within himself, it is happie for me that I came hither this day to haue a bore on the eare, & going home immediatly, dygged in the place which the other named, and found a rich treasure.

A certaine Cannon in VVerda nigh to the Rhine, which neuer could make verse in all his lyfe, dreamed of these two verses in his sleepe, which he remembred well when he awaked, to this effect.

Of the Cannon that made verses in his sleepe.

*The wordes of reuenge, a bytter doome hath giuen on thee.*

*Though thou ne knowest, how that thy life shall shortly ended bee.*  
And when he had openly told it at the table, one of his familyars said vnto him, what euere it should signify, if I were in your case, I would take order with my goddes, & dispose them as I thought best, whatsoeuer should befall: but others sayd it was but a tryfle, & that dreames were not to be accounted of. But he being stroken into a dumpe, gat him vpon his horse, & toke his halowe vpon his fist, & roade abzoade into the fieldes for pleasure, to digest the melancholy. And coming homeward at night, where he must ryde ouer a brydge y lay ouer an arme of the Rhine, his horse began to strue and plunge, and thelwe them both headlong into the Rhine, and there were drowned.

Of diuers and sundrie Artificers.

Chap. 42.

**M**Acrobis in the second booke of the Saturnalia, wyrteth y when Seruilius of Rome, beheld the childezen of Mallius, an excellēt painter, how mishapen & euyl fauored they were, sayd vnto him, Mallius why deest thou not paint likewise as wel for thy selfe, as thou deest for other men? To whome Mallius answered, I deuise in the night time, but I paynt in the day.

howe Seruilius asked a painter why hee painted not as well for him selfe, as for others.

¶ y.

¶ One

# The fourth booke, of merie iestes,

of a keruer  
that carued  
Pismares.

One Gallatricus a keruer, made Pismares of yuoie of so small quantitie, that they were no bigger, neyther coulde be discerned from those Pismares that lyued in daede.

Of a Shoemaker that  
was made a  
Iudge.

A certaine Shoemaker dwelling in a Cittie of Lumbardie, was made a Iudge in certaine causes, before whome one of the same occupation had a mater then presently to be handled. And perceyuing himselfe to be in some daunger, came vnto this Shoemaker Iudge whereas he late in indgement, and secretly requested him to be fauourable vnto him, saying mozeouer vnto him: Doe you not know mee? I am such a friend, and somtyme a fellow of yours. But he answered him thus: I like you, and sayde, stande away and trouble mee not, for at this present I knowe neither thee, nor my selfe.

The con-  
clusion.

Many moe examples, and sayings might be alleadged of Artificers, of whome there is no speciall treatise made in this booke. But because I haue already touched the chiefest sorts and degrees, and it were impossible to run through all: I shall request the louing Reader to holde himselfe contented with these few, which I haue gathered together for his delectation, and to receiue them for his part as friendly, as I haue willingly employed the traualle to write them.

FINIS.

T. T.



# **A Table** contayning the principall mat- *ters comprised in this present worcke of Table*

Philosophie . And these are the contentes of the first booke,  
 which is Philosophie naturall.

<b>T</b> He Preface into the first booke.	Of the partes of Fowles.	Cha. 24
Of the times to eate, and howe	Of egges and the propertyes ther-	
often in one daye we should eate	of.	Cha. 25.
meate.	Chap. 1. Of mylke.	Cha. 26.
Of appetite, and of the custome in	Of cheefe.	Cha. 27.
eating.	Chap. 2. Of fyshes.	Chap. 28
Of the order of meates, and eating	Of all kinds of fetches or podware,	
of them.	Chap. 3. as: Rice, Beanes, Lentiles, Chit-	
Of the place to eate in.	Chap. 4. ches, Peafon.	Cap. 29.
Of meates & drinke wherwith men	Of Pot hearbes, and sallet hearbs,	
be refreshed at the table.	Chap. 5. as: Garlike, Sorrell, Dyll, Smal-	
Of wine and the properties there-	lage, Arrage, Bancia, Beetes, Bor-	
of.	Chap. 6. rage. Colewoorts, Onions, Gour-	
Of mead and the properties there-	des, Comin, Fennell, Ifope, Let-	
of.	Chap. 7. tice, Mintes, Cresses, Poppie,	
Of double beere and ale.	Cha. 8. Perceley, Leekes, Purcelain, Ra-	
Of fleshe in generall.	Cha. 9. dishe, Rapes, Rue, Sage, Spinage,	
Of the fleshe of wyld beasts.	Ca. 10. Mushrumes.	Chap. 30.
Of Kiddes fleshe.	Chap. 11. Of fruytes, as: Figges, Dates, Ray-	
Of Lambe.	Chap. 12. sons, Pomegranats, Quinces,	
Of Mutton.	Chap. 13. Peares, Apples, Peaches, Medlars,	
Of veale.	Chap. 14. Pome citrons, Mulberies, Plums,	
Of Porke.	Chap. 15. Cherries, Almonds, Nuttes, Fyl-	
Of Deeres flesh, or venison.	Ca. 16. berds, Chestnuts, Akorns.	Ca. 31.
Of Hares fleshe.	Chap. 17. Of Spices, as: Pepper, Ginger, Ze-	
Of Beares fleshe.	Chap. 18. doarie, Galangall, Cloues, Cina-	
Of the parts of beasts.	Cha. 19. namon, Saffron, Carrowayes.	
Of baked flesh, or pyes.	Cha. 20.	Cha. 32.
Of Fowles in generall.	Cha. 21. Of Sauces, as: Mustard, Salt, Vine-	
Of Poultry.	Cha. 22. ger, Houie, Oyle.	Chap. 33.
Of young Pigeons;	Cha. 23.	

# The Table.

## The contents of the second Booke of

Table Philosophie, which is morall.

The Preface.	Of Artificers.	Chap.16.
Of Emperours.	Chap.1. Of Ritchmen.	Chap.17.
Of Kings.	Chap.2. Of Pooremen.	Chap.18.
Of Princes.	Chap.3. Of Religious persons.	Chap.19.
Of the gentle Byshops.	Chap.4. Of strangers & Pilgrims.	Chap.20.
Of Noble men.	Chap.5. Of Hunters.	Chap.21.
Of Knightes.	Chap.6. Of Iudges.	Chap.22.
Of Squires.	Chap.7. Of Lawiers.	Chap.23.
Of VVarriours.	Chap.8. Of Lords bay lifes.	Chap.24.
Of Philosophers and Oratours.	Of Friends & friendship.	Chap.25.
	Chap.9. Of Kinffolkes.	Chap.26.
Of Phisitions.	Chap.10. Of good women.	Chap.27.
Of Yongmen.	Chap.11. Of naughtie women.	Chap.28.
Of old men.	Chap.12. Of Married weemen.	Chap.29.
Of Citizins.	Chap.13. Of good widowes.	Chap.30.
Of Marchants.	Chap.14. Of Virgins.	Chap.31.
Of Husbandmen and Husbandrie.	Chap.15.	

## The contents of the third Booke of Table Philosophie, which is naturall.

The Preface.	
VWhether aire or meate be more necessarie for life?	
VWhether meat or drinke is more necessarie for life?	
VWhether sleepe or meat be more profitable for the bodie?	
VWhether meat or aire nourish more?	Chap.1.
VWhether can good blood be ingendred of ill meat?	
VWhether simple or compound meat be soonest digested?	
VWhether it be good to walke immediatly after meat?	
VWhether it be good to sleepe immediatly after meat?	
How the appetite faileth, when the accustomed time of eating is past?	
How our bodies be warmer before meat or after?	
	VWhether

# The Table

*Whether fasting hurt more a cholerick or flegmatick complexion?*  
Chap. 2.

*Why some desire much, and are filled with a litle meat?*

*Whether they that haue a strong heat can more tolerate hūger then they that haue a weake?*

*Why they that haue narrow powers can better abide hūger then they that haue wide?*

*Whether choler nourish?*

*Whether sicke persons can better fast then whole?*

*Whether the strength of a strong stomacke can better tollerat fasting then of a weake?*

*Whether he that vseth to eat much can better abide to fast then he that vseth to eat litle?*

*Whether fasting anoy more in warme or cold seasons?*

*Why are the greedieft feeders soonest filled?*

*Why we receiue hotter meates into our mouthes then we are able to abide in our handes,*

Chap. 3.

*Why if one that is hungry drink, it appeaseth hunger?*

*Whether those that fast are more a hungred then a thirst?*

*Why it is more pleasure vnto vs when our thirst is quenched with drinke or when our hunger is appeased with meat?*

*Why one kind of drinke seemeth stronger to one that is fasting then to one that is full?*

*Whether vnto them that are thirstie by a drie stomacke a litle drinke be salutary?*

*Whether the stomach be burdened with much drinke?*

*Why a moist stomach can beare much?*

*Whether thirst proceede at any time from the Lungues?*

*Why thirst of the Lungues be appeased by drawing in of cold aire and of the stomach by cold drinke?*

*Whether thirst be a desire of that which is cold and moist, or of that which is hot and drie?*

*Whether water slake thirst more then wine?*

Chap. 4.

*Of the hurtes which happen after meate, with the questions thereto longing.*

*Of Bread, and the questions thereto appertaining.*

*Of wine, and the demandes therunto incident.*

# The Table.

Of fleshe, with the proper questions thereof.	Chap. 8.
Of Egges, and the demaundes touching the same.	Chap. 9.
Of Fyshes, and their questions.	Chap. 10.
Of Pulse and Podware, with their problemes.	Chap. 11.
Of Pothearbes and Sallet hearbes, and their questions.	Chap. 12.
Of Fruites, and certaine demaundes concerning the same.	Chap. 13.
Of Salt, and the proper questions thereof.	Chap. 14.
Of hony and oyle, and motions touching their natures.	Chap. 15.

## The contentes of the fowrth booke, of Table Philosophie, which morally treateth of honest myrth, and pleasaunt pastimes.

He Preface.	Of Children.	Cha. 21.
Of honest myrth and pastimes.	Of Blindfolke.	Cha. 22.
	Chap. 1. Of Fooles.	Cha. 23.
Of pleasaunt inuectiues.	Cha. 2. Of persons possessed,	Cha. 24.
Of speeches conuenient to euery person.	Of Popes.	Cha. 25.
	Chap. 3. Of Cardinalles.	Chap. 26.
Of apt pleasaunt wordes.	Cha. 4. Of Archbishops.	Cha. 27.
Of Emperours.	Chap. 5. Of Byshoppes.	Chap. 28.
Of Kinges.	Chap. 6. Of Archdeacons.	Chap. 29.
Of Princes.	Chap. 7. Of Cannons.	Chap. 30.
Of Earles.	Cha. 8. Of the halt and lame.	Chap. 31.
Of Knights and fouldiors.	Cha. 9. Of Priestles.	Chap. 32.
Of Squiers.	Cha. 10. Of Abbottes.	Chap. 33.
Of Philitions.	Cha. 11. Of Priours.	Chap. 34.
Of Lawiers & aduocates.	Cha. 12. Of Munkes.	Chap. 35.
Of Marchaunts.	Chap. 13. Of Preaching Friers.	Chap. 36.
Of Vriers.	Chap. 14. Of Minour Friers.	Chap. 37.
Of Husbandmen.	Chap. 15. Of Nouices.	Chap. 38.
Jewes.	Chap. 16. Of Conuertites.	Chap. 39.
Theeues.	Chap. 17. Of Nunnes.	Chap. 40.
Witches.	Chap. 18. Of Sylsters.	Chap. 41.
Widdowes.	Cha. 19. Of Dreames.	Chap. 42.
Wemen & mayds.	Ca. 20. Of sundrie Artificers.	Chap. 43.

Thus endeth the Table,



